

Light



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

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NOTES BY THE WAY.

Writing from New York, A. L. H., a friendly journalist, tells us of the position of Spiritualism in America. He remarks, "The movement is certainly more advanced and on a higher plane in England than it is here. We have no such list of eminent men and women identified with it, nor such lectures as are reported in *LIGHT* week by week." But, as he observes, New York is far behind many of the larger cities, especially those of the West, in this respect. He has some words of praise for Mrs. Helen Temple Brigham, of New York, whom he describes as a truly spiritual-minded woman with a broad knowledge and grace of expression possessed by few. We well remember Mrs. Brigham on her visit to London many years ago when she gave addresses to several of the London societies, and can heartily endorse A. L. H.'s opinion of her. Finally, our correspondent says, and we record his remark with becoming modesty, "We sadly need such an admirable journal as *LIGHT* in America."

It is interesting to note, in view of the above comment, the appearance during the past week-end of two remarkable articles in the London Press, one by Sir William Barrett, and the other by Professor Hyslop. Both are eminent men, well qualified to express opinions on the subject of psychical research. Elsewhere in this issue we give some extracts from the articles which are full of stimulus to thought and deserve to be read in their entirety. Our readers will be aware that nowadays the subject of Spiritualism is constantly being dealt with in the leading newspapers and magazines, and the conclusion naturally suggested is that the world is at last being roused to a recognition of this great truth. It is well, however, to remember that in the past there have been similar outbursts of public interest. What we are now witnessing in the way of awakened consciousness is all to the good, but it must not be taken to mean that the battle is won.

Visitors to No. 6, Queen Square will be familiar with the large pastel portrait of Madame d'Esperance hanging in one of the rooms. It reveals a gentle and gracious personality. Those who have read her book, "Shadow Land," will agree that the picture reflects something of the beauty and intelligence of the mind portrayed in its pages. While her mediumship was largely concerned with the production of phenomena, Madame d'Esperance constantly warned people that it

was the truth behind the phenomena which chiefly mattered. She writes:—

Belief in these manifestations does not necessarily make one a Spiritualist, though it is the fashion to designate all such believers by that title. Many of the truest and best Spiritualists I have known have never in their lives witnessed any of the manifestations which to others are the first necessary steps on the road to a better understanding of the laws which connect the world of matter with the world of spirit. I have known persons with a great experience of mediumistic or spiritualistic phenomena who had an unshaken faith in the genuineness of their spirit origin, yet who were, if I may use the words, materialistic believers, not in Spiritualism, of which they knew nothing, but in spiritualistic phenomena.

We are helped to understand the difficulties which confront the earnest medium who wishes to devote his or her gifts to the highest ends, by the following account which Madame d'Esperance gives of her own experiences. She says:—

I was desirous of proclaiming aloud to the world the great truth I had discovered. It never occurred to me that the world would not receive the news as gladly as I had done. I thought I had only to tell people of my discovery to render them as happy as I felt myself, but somehow my statements were received with discredit. People listened politely, but declined to believe without actual demonstration. This I tried to give them. And it was then I made a new discovery which seemed likely to upset all my plans for regenerating the world. The manifestations which during the years of experiments seemed to crowd upon each other, each one more wonderful than the last, needing no effort on my part to produce them, seemed almost impossible to obtain in the spontaneous, ready manner in which they had always occurred.

To all who are familiar with the importance of the conditions attaching to the production of psychic phenomena, these unsatisfactory results obtained with casual sitters will not be surprising. Madame d'Esperance herself writes: "It was with no little dismay that I saw the small result of my first missionary work, and began to realise that I knew next to nothing of the laws which governed these things." Here we have a cogent argument against beginners in psychic research plunging straight into the examination of complex phenomena, as well as a reminder of our obligation to observe the conditions necessary for success.

TRAVELLERS AND TRUTH-SEEKERS.

In Spiritualism we make an adventurous voyage and land on a strange shore. The peasants and fisher folk come down to greet us, and we are much interested to mark their customs and way of life, the more so as we find that these dwellers in such different conditions are men of our own speech, and indeed colonists from our own far country. We make eager inquiries about the great continent which lies behind, and though these simple folk have never travelled so far they give us their hear-say impressions, and their own opinions and deductions about the kings and princes who rule the land. The indolent and shallow-minded will be well content to accept these tales without question and will spend all their time in friendly intercourse with the shore-dwellers. The more resolute and truth-seeking, having courteously thanked these kind people, will set off along the great white road of Christianity, and penetrating deeply into the heart of the country will at last reach and be received into the palace of the King Himself.

F. FIELDING-OLD.

"We do say that man's responsibility is in proportion to the light given him; that man's duty is not lessened but increased by the quality of the revelation given to him."—STAINTON MOSES.

JESUS CHRIST AND SPIRITUALISM.

We give herewith a further instalment of correspondence on the above subject, necessarily condensing the communications in some cases. A reply from the Rev. F. Fielding-Ould to the various criticisms on his article will appear later.

SIR ARTHUR CONAN DOYLE.

What ruined early Christianity and reduced it to a jumble of creeds all at loggerheads over mystical questions? It was the attempt in the second century or thereabouts to closely define things which the human brain is incapable of understanding, and then to quarrel with those who did not agree with the definition. When we consider the breadth and gentle toleration of Christ's teaching we can, it seems to me, see that all those successive Councils of the Church which got more and more dogmatic in their teaching were essentially un-Christian in their spirit. Spiritualism is, in my opinion, an attempt to get back to the simplicity as well as to the phenomena of the early Christian days. We have to cease the twisting of texts and the drawing of iron lines round matters which are admitted to be infinite and therefore beyond our capacity. It would be a thousand pities if any considerable body of Spiritualists began to excommunicate their neighbours upon such grounds. Every Spiritualist whom I know is convinced that Christ is the highest of Spirits. Upon that there is no contention. Why not leave it at that, and let each determine in his own soul and reason how far that highest spirit approached actual divinity? Only in this way can we find unity and mutual tolerance.

MISS H. A. DALLAS.

I earnestly hope that Mr. Fielding-Ould's article will not result in controversial arguments concerning the divinity of Christ. We shall gain nothing by mere arguments. Christ cares nothing for acknowledgments made by mere intellectual assent, by piecing together texts of Scripture, or by skilful polemics. During His sojourn on earth the only testimony which He valued was the outcome of personal convictions, resulting from contact with His person or insight into His character, based, in fact, on real communion and friendship with Himself. This is, surely, still the only way in which to know what is implied by the doctrine of His divinity. If we do not recognise Him by this sort of contact and insight, any opinions we may hold concerning Him, however "orthodox," are of no account, and may be misleading.

If Spiritualist societies exclude His name from their devotional books and neglect the study of His life and character they are obviously unfitted to express anything concerning Him, for they are not giving themselves the chance of discovering what He is or forming even an approximately true estimate of His significance for mankind. It is thoroughly inconsistent with their avowed principles that they should act so. Believing, as they profess to do, that thought brings contact and makes communion possible between those in this state and those who have passed into a higher life, one would have supposed that they would recognise that such an omission as this may involve depriving themselves of a great privilege.

Frederic Myers has spoken of Jesus Christ as "the Highest Spirit known to us," and the testimony of mankind has practically said the same, giving to Him a unique place in history; no one who is willing to admit this much concerning Him can fail to see the importance of keeping open the channels between our minds and His; to make no effort so to do is, to say the least of it, a great mistake, involving the possibility of serious loss.

He acts in harmony with the laws of the spirit world, which are the laws of the Father of spirits, and if the repeated experience of Spiritualists is to be relied on one of the best established of these laws is that thought is potent, and thought and desire make contact. Without denying that advanced spirits find ways in which to help even those who never give them a thought, we believe that we, on our part, can do much to facilitate their influence and render it effective; and that we can make their self-revelation easier and more assured by directing our minds frequently towards them. Christ, knowing the importance of this law, urged His friends to "abide" in Him, and let His words abide in them, and to break bread "in remembrance" of Him. If we do not care to open the channels of remembrance and desire we are disqualified to understand Him; if we so do we may expect inward light from the Father in Heaven, who alone can reveal truth to our spirits. No two minds will have exactly the same revelation; that does not matter. What really matters is that we should apply ourselves to keep open the mental channels between ourselves and the "Living One" who, to quote Myers again, has been an "incomparable Pioneer" to His Brethren. He can reveal Himself according to the capacity of the receiver if the channels are not closed, and so He will reveal God, the Father.

JAMES COATES.

It is a pity that the Rev. F. Fielding-Ould has announced his intention to condemn Spiritualism because its teachings do not square with those of his Church, npr, indeed, with the Church of Rome, which is equally condemned by him

His particular objection appears to be that Spiritualists do not recognise Jesus, "the prophet of Nazareth," as God; that is, do not believe in the divinity of Jesus Christ.

Jesus—who was called Christ—was called so as one blessed or anointed. If Peter really said (if the sentence is not an interpolation like many others), "Thou art the Christ," that would mean that Peter accepted Jesus, his beloved Rabbi, or master, as the long-expected Messiah, the deliverer of Israel. Again, granting that Peter added "the son of the Living God," it is only the dead hand of an ancient theology could turn this into an assertion that Jesus Christ was no other than the Living God in human form.

As I read it, Jesus was unique, a highly gifted and inspired man, a God-intoxicated one, as recognised in the East, full of the Messianic concept of His time and race, with the added—but slowly grown—conviction that He Himself was the Chosen One. This conviction, held by Jesus, had been absorbed by Peter, as Professor Jacks would say, telepathically. He could, of course, obtain the idea in no other way. (I will not stop to elaborate what this telepathy is or is not.) Nor did Jesus Himself claim to be Jehovah, or the Living God. But suppose He—Jesus—did so, what has that to do with the facts, phenomena and the teachings of Jesus Christ? Modern Spiritualists, with few exceptions, honour the teachings of Jesus Christ, but have little or nothing to do with the thought-strangling limitations of theologians—ancient or modern. And the teachings of Spiritualism were not given to the world as under-pinnings for any Church, sect or party.

WM. A. JONES (Wales).

I read in the Gospels that Jesus taught character, personality, spirituality, benevolence, faith as foundations for His religion, and the Gospels are the supreme authority, not the Athanasian Creed. I am throwing in my lot with Spiritualism with the miners of Abertillery. As a Christian I find no difficulty in the hymns used at our meetings. "Father, lover of my soul" is quite as good as "Jesu, lover of my soul," and Jesus understands that heart worship is to be preferred to mouth utterance of "Lord, Lord."

T. H. STEVENSON.

I do not agree with the definition of a Christian given by the Rev. Fielding-Ould. To say that "No one has a right to call himself a Christian unless he believes in the divinity of Jesus Christ" is equivalent to saying that no man has a right to call himself a Wesleyan unless he believes in the divinity of John Wesley. The dictionary defines a Christian as a disciple of Christ, or a pupil of Christ; in other words, a Christian is one who puts into practice the teachings of Christ—that we should love our enemies, love one another, do to others as we would they should do to us, &c., and is not this the desire of every true Spiritualist?

Regarding the question of the divinity of Jesus of Nazareth, each one must decide for himself and obey the promptings of his own conscience in the matter. To some this question is vital; to others of little importance. No thinking person can suggest, however, that a disbelief in the teaching of the divinity of Jesus entails for anyone permanent alienation from God, nor, on the other hand, that the belief in this creed or doctrine gains for such a one special license to inherit Eternal Life, in the immediate presence of Deity, for this would mean that the use of reason is prohibited in matters of religion and that all heathen races are at a disadvantage.

HAS NATURE HER OWN PHONOGRAPH?

F. C. C. writes:—

The suggestion of X. Y. Z. (p. 239) that Nature has her own cinematograph and phonograph is interesting. And, as we know that every material thing created by man is the result of some *precedent* idea of etheric form, the suggestion is worth consideration. Myers suggested that "hauntings" result from the dreams of the disembodied. I suggested myself, in "Personality and Telepathy," that the "conduct in general" of the living may impress itself on the form of houses where they may be. The houses "take" negative photographs and some, still living, can develop as positives these negatives of the past.

The narrative of X. Y. Z. I would accept as veridical, and it does not stand alone. Probably the three suggestions made, if no one be definitely correct, show the way to the real explanation.

A BUREAU FOR INQUIRERS.

To meet the present great demand for information on matters relating to Spiritualism, there has been established in connection with the London Spiritualist Alliance an Inquiry Bureau, of which Mr. Percy R. Street has kindly consented to take charge as Honorary Director. Mr. Street attends at the offices of the Alliance, 6, Queen Square, on Tuesday afternoons from three to four, and on Friday evenings from five to seven, to meet inquirers and give them information and advice.

A GLIMPSE OF THE INFINITE.

"IN THE BEGINNING—GOD."

"... if I could understand
What you are, root and all, and all in all,
I should know what God and man is."

Tennyson's conviction regarding his "flower in the crannied wall" is recalled to our mind by the mystical experience narrated over the signature "Brother Resignation" in a recent number of "The Seeker." "The House of Many Mansions" is the title which the seer gives to his vision. He tells us at the outset that what he saw was a sphere of more than crystal clearness which kept brightening and broadening as he looked at it:—

"Chambers and cloisters at first invisible . . . opened out in unfathomable recesses, avenues, corridors, vestibules, streets, highways, paths, intersecting each other in bewildering mazes, labyrinths, and a world-wide phantasmagoria expanding in all directions. Height and depth, length and breadth, seemed all surpassed and swallowed up in an incomprehensible universe that included everything and excluded nothing. But there was an exceeding change. The great on earth looked small and the small great, the old degrees and proportions were reversed, the so-called infinite became infinitesimal and the infinitesimal infinite. Old classifications had departed, new classifications started up. Forms of indescribable beauty, angelic and archangelic, fluttered to and fro, by each other and through each other, distinct and indistinct, now in single separate figures and now in multitudinous processions or companies. Heaven and earth were mingled, fused, but not confused; they were evidently one and the same. And a light, that never shone on land or sea, illuminated with softest rays the whole extent of the unbounded sphere. There arose no dividing walls, no partitions of anything, no abrupt stoppages or ends. For the seeming lines of demarcation, as I gazed, melted and ran into each other—they were and they were not."

The indistinctness gradually waxed more distinct and then suddenly the sphere transcended itself and multiplied itself, sphere beyond sphere, "till all the suns, moons and stars were gathered up into the One that was Many, the One that was All." He saw the dynamics of creation, the process of the heavenly Architekton ever making new worlds, yet it was no sense of sight that possessed him but some faculty or perception direct and immediate, something akin to the beatific vision.

"Mirrored before me and beneath me, around me and above me, unrolled universe after universe, wave upon wave, system upon system, that had no close and no commencement, though they might and did pass through changes that resembled these. . . . But whichever way I looked, that which I visualised, that which I actualised was God. I saw, but in Him and through Him. I really saw but Him alone. He overlapt and interpenetrated all. Space and Time bore no longer any message or meaning. . . . I had emerged beyond life and death, beyond good and evil, beyond right and wrong and all the old moral landmarks, into a visualisation that embraced and found room for all."

As the seer concentrated his gaze on the magnificence of the spectacle, instantaneously it was a flowing, glowing, burning fire. But the flames hurt him not, for they were but expressions of Love. "Billows on billows, ranges on ranges of fiery foam scattered their flakes and feathers of heat that raged and raced as the breath of a world-furnace. But nothing seemed actually dissolved in the thickest of these palpitations and pullulations of glory. For the fire was God Himself in His unlimited splendour, in His Majesty, in His super-eminent grandeur. And I was part of God and one with God."

And then without any appreciable interval fell the great darkness—the darkness that comes from excess of light. Blind and in the very heart of infinite darkness he knew that he was being guided on his pilgrimage through the impenetrable gloom by an invisible and even intangible hand. "And the light of the fire and the shadow of the darkness were assuredly the same—were both assuredly God Himself."

At the very last he entered the ultimate of ultimates, the finality of all finalities. And lo, it was just blank nothingness; and the nothingness was God. "I gazed upon utter and intolerable vacancy for the first time. I was alone with the Alone. . . . And in the unimaginable Emptiness I was enabled to realise the sole Sufficiency that was God. He met, He harmonised the multitude of unintelligibilities that constituted the soul of man everywhere. He resolved the riddles, the contradictions, of perpetual recurrence. He and He alone was necessary. . . . I had no shadow of significance without Him. In Him I lived and moved and had my being and non-being."

And then the whole experience which had occupied but a fraction of a second of earthly time was over, and the seer returned to earthly consciousness. He had been looking into a mirror. And the mirror was a tiny drop of dew!

D. R.

SOME difficulties disappear when we face them resolutely. They do not wait to be struggled with.—G.

THE SIXTH SENSE IN THE WAR.

The August number of "Pearson's Magazine" publishes an interesting collection of psychic stories from the great war. In response to his invitation, the editor received so many replies that he is struck by the fact that "far more people are in possession of what is sometimes known as the Sixth Sense than is commonly supposed." He also sees in the stories "further proof of the existence of those mysterious forces which modern civilisation seeks to find behind the veil."

The most notable story is that narrated by Captain W. E. Newcome of an event in connection with the 2nd Suffolks in the Albert sector in November, 1916. The Germans were making a very determined attack, and were advancing across No Man's Land in massed waves.

"Before they reached our wire a white, spiritual figure of a soldier rose from a shell hole or out of the ground about one hundred yards on our left, just in front of our wire and between the first line of Germans and ourselves. The spectral figure then slowly walked along our front for a distance of about one thousand yards. Its outline suggested to my mind that of an old pre-war officer, for it appeared to be in a shell coat, with field service cap on its head. It looked, first, across at the oncoming Germans, then turned its head away and commenced to walk slowly outside our wire along the sector that we were holding."

"Our S.O.S. signal had been answered by our artillery. Shells and bullets were whistling across No Man's Land and finding their billets in the mass of Germans, but none in any way impeded the spectre's progress. It steadily marched from the left of us till it got to the extreme right of the sector, then it turned its face right full on to us. It seemed to look up and down our trench, and as each Verey light rose it stood out more prominently. After a brief survey of us it turned sharply to the right and made a bee-line for the German trenches. The Huns scattered back like startled rabbits to their burrows, and no more was seen of them that night. My men saw it, and it seemed to paralyse the nerves of them for a few seconds, but they soon gave a cry of acclamation when the figure seemed to be actually driving the Huns in front of it."

Captain Newcome says the appearance of the spectre can be vouched for by the sergeants and men of his section. He further remarks that to some the figure seemed to resemble Lord Kitchener, while others thought it was not unlike Lord Roberts.

Major Wellesley Tudor-Pole, O.B.E., whose name is not unfamiliar to readers of LIGHT, narrates an impressive experience he had at the Temple of Karnak. He describes the place as surcharged with definite mystic atmosphere and magnetism. "It was like entering a sea and finding oneself immersed in powerful colour currents, lifting the mind and soul out of the modern world into the conditions of three thousand years ago." He saw a procession of the High Priests of Amen Ra. "One priest in particular held my attention. He was fair and blue-eyed, quite a different type from his fellows, and strangely familiar to me in some way. I watched the procession pass by where we were standing, upon a broken pylon, and my eyes were continually drawn back to the fair-haired priest. When he was exactly opposite he turned in my direction, and for a moment stopped the incantation and held a long-armed Ankh out toward me. I had the strangest shock I ever remember, for who do you think he was? . . . Myself! I had no doubt about it, either at the time or since. So soon as the truth gripped me I became unconscious of myself entirely and entered into my old body of some three thousand years ago." The rest of the vision and its effect on the writer are told in vivid words.

Other stories of definite psychic experiences are included in the extremely interesting series, and "Pearson's Magazine" is to be highly congratulated on the idea of such an article, which we cordially recommend to our readers.

"SUCCESS is three-fourths character, for the most endowed men, so far as mental ability is concerned, will fail if their character is not even greater than their capacity."—G. E. WHITEHOUSE.

THE SIGNIFICANCE OF MATERIALISATION PHENOMENA.—

"The investigations undertaken by Mme. Bisson and Dr. Schrenck-Notzing are evidently not destined to leave our knowledge of biology where it was. They constitute a revolutionary discovery of the powers of Nature, and the modern investigator who affects to ignore them or leave them on one side will inevitably before long find himself a back number in the scientific world. Such discoveries point to laws with regard to the working and conditions of which we have hitherto been totally in the dark. . . . In all directions . . . we are being brought face to face with the fact that in what we have hitherto ascertained we have but touched the fringe of a vast problem, the solution of which, in its entirety, is not yet within measurable distance of attainment. In the meantime we are obtaining a hint here and a hint there of those boundless possibilities inherent in Nature which offer a practically limitless field for the investigator of the new age who takes up his work untrammelled by the cramping dogmas of the science of yesterday."—"OCCULT REVIEW."

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BY THE LIGHT OF REASON.

Considering lately the torrents of loose talk current about the subject of Spiritualism, the facile judgments and frothy rhetoric that mark some of those who discuss it, it has occurred to us to set down as well as we can a few of the conclusions upon which we can safely take our stand—things which lend themselves to no fantastic interpretations by either party, but remain matters which belong to the natural and reasonable order of things.

First, then, we are intellectually assured of a soul or spirit in man as evidenced by thousands of manifestations of a faculty which transcends the physical side of things—clairvoyance, clairaudience, trance, telepathy, prophecy, inspiration amongst others. Beyond these things, and involved in them at times, are clear indications of individual self-conscious intelligence communicating from another order of life and making sufficiently manifest its human character. All who have carefully investigated the subject are aware of these facts, and if they have any doubt on that variety of phenomenal manifestation in which the evidences take a physical form, they are at least able to consult the testimony of those scientists who have tested exhaustively the resources of mediumship in these respects, and placed physical phenomena on a scientific basis.

Criticism which knowingly or unknowingly disregards these facts is simply valueless, whether it proceeds from obscure persons who are suffered to air their ignorance in the daily Press, or from eminent doctors, lawyers or medical men who are by the newspapers regarded as authorities merely because of their intellectual status, and without regard to the question whether they know anything of the subject or not.

The phenomena, then, are all proved, and not only proved but provable. Nor is there any room for doubt of the conclusions to which those phenomena point—the reality of another world of an immaterial order, the reality of its inhabitants as discarnate human beings, the reality of the communication between humanity carnate and discarnate.

The conclusions are stable, and no less tremendous. Realising their terrific and wide reaching importance, it is quite easy to see why or how there have been attached to them as parasites a host of theories and fanciful speculations vehemently proclaimed as facts, although to the critical eye they involve matters that are at least doubtful. Not all the clamour and insistence of the advocate of such ideas can hide the fact that they are unverified and generally unverifiable. The judicious investigator who follows the method of reason and abides by the laws of thought finds himself unable to give them unqualified assent. If he knows anything of human psychology he can find in its obscurities a suggestive explanation of some of the perplexing and grotesque statements which mix themselves up in an incongruous fashion with psychical facts for which he has full intellectual warrant.

To exemplify in a few sentences what we mean: Having gained evidence of the reality of a psychic communication couched in ordinary sensible language and purporting to come from some departed friend, he does not allow his judgment to be overpowered subsequently by a communication in bombastic and eccentric language through the same medium represented as a message from some great personage in history. Unless he is a hasty and unseasoned investigator he will not at once fall back on the cheap explanation that he is being duped by a "lying spirit"—an explanation which

has been "done to death." He will consider the psychology of the matter and realise that he is dealing with a region of the mind which has yet to be brought under line and chart. The earlier records of Spiritualism are full of these things, swallowed by the uncritical minds without question. The resulting attack of indigestion led many times to disillusionment on the part of the enthusiast. At the same time they repelled the sensible outsider, who without any understanding psychology had at least a modicum of good sense and mother wit. He refused to believe in this cheap and easy access to the great minds of the past. He maintained that the mighty dead had something better to do than to dance attendance at hundreds of little circles in back streets for the edification and amusement of Tom, Dick and Harriet. He was quite right. He was only wrong in his failure to discriminate between the facts and the fancies of the subject, to realise that behind the vapourings and rhodomontade of callous investigators was a solid core of honest fact, capable of sustaining the severest scrutiny and amply attesting the reality of the central claim of Spiritualism.

There is a reasonable Spiritualism firmly established in the order of Nature, and outworking logically in the procession of intelligence. There is an unreasonable Spiritualism, grotesque, outlandish, unrelated to orderly thinking, and consequently repellent to the healthy mind. It is the product of a morbid psychology and sloppy emotionalism. The frank recognition of this fact is the first step towards bringing it under control. So far, in the Providence of life it has worked its own cure and been defeated by its own excesses. To-day the advance of intelligence and understanding enables us to grapple with it deliberately with a view to extirpating it altogether, prevention being better than cure. When it is finally expunged, the reasonable, sensible Spiritualism will have more room to grow and to fulfil the great part now assigned to it in the evolution of the humanity of the future. All the mistakes and tragedies of the past had their root not in any evil principle in Nature, but in human stupidity, ignorance and misdirection. To the extent to which we can destroy these things, and by destroying them clear away the phantasms, illusions and delusions, to that extent is our advance made possible, whether as mortals or spirits. It is for human intelligence to co-operate with Universal Intelligence. Let us walk seeing our way clearly before us. The light will banish all the wriggling and writhing shapes that make the gloom hideous, and it will save us many a sore tumble. We have no fondness for the company of owls and bats, however mysterious and romantic the impression they create, and we have not the slightest respect for any prejudices they may feel against a general illumination of the landscape, whether it be of the sun or such torches as we may provide until its rising.

MR. WELLS AND SPIRITUALISM.

A DISCLAIMER BY SIR OLIVER LODGE.

Sir Oliver Lodge writes deprecating some of the criticism in our last issue (page 238) of Mr. Wells's book, "The Undying Fire." He says:—

"I am obliged to Mr. Dixon for his defence, but he will agree that it is unfair to quote opinions expressed by one or more of the characters of a novel or a drama as if they necessarily expressed the views of the author.

"One of Mr. Wells's characters roundly abuses me, for instance—so do many people in real life—but I do not take this as abuse from Mr. Wells! He is perfectly within his right to put hostile criticism into the mouth of one of his characters; and if ever he himself wishes to descend to abuse he will no doubt take more direct means. Far be it from me to desire such a thing, but at present I have no grievance whatever."

WAR, sorrow, suffering gone—The rank earth purged—
nothing but joy left!
The ocean fill'd with joy—the atmosphere all joy!
Joy! Joy! in freedom, worship, love! Joy in the ecstasy
of life!
Enough to merely be! Enough to breathe!
Joy! Joy! all over Joy!

WALT WHITMAN.

THE BISHOP OF LONDON'S ADMISSIONS.

The Bishop of London, as reported in "The Times," made some very remarkable admissions in a public service in London on Sunday last. He confessed in effect his belief in spirit return, the possibility of communion with our loved ones beyond the border, and that those who passed over were the same five minutes after death as they were before.

It was on the occasion of a national service in Hyde Park in memory of those who had fallen in the war, organised by the Metropolitan Divisional Council of the National Federation of Discharged and Demobilized Sailors and Soldiers. Some fifty thousand ex-service men were present, in addition to many thousands of the general public.

Dr. Ingram told the story of a mother whom he knew well whose boy, aged 19, had been killed by falling 13,000 feet in an air battle. On hearing the news she was broken-hearted. Suddenly she saw a bright form clothed just as her son had left her. She felt his arms around her, his lips on hers, and in a voice of indescribable tenderness he said: "No, Mummy, I am not allowed to come back to you on earth again," and vanished.

Those visions, he said, were only very seldom vouchsafed and faith did not depend upon them, but they enforced what they were promised, and that was that their son, their husband, friend, or comrade was the same person five minutes after death as he was before.

The Bishop, however, after relating this beautiful and touching story of spirit return, went on to warn his great congregation against attempting to get into communication with the dead, ignoring the obvious fact that it was one on the other side who took the initiative.

He boldly declared that it was a sin to seek to know what we could not know. "Let the great scientists," he said, "let Sir Oliver Lodge and Sir Arthur Conan Doyle do what they like, but do not let the ordinary mourner spend his hours in trying to get into communication with the dead."

We shall deal next week with Dr. Ingram's attitude towards the question of whether it is right for us on this side to seek communication with those who have passed on, and to increase our knowledge of the various stages of progress in the continuity of life.

"GONE WEST."

The "Observer" recently had some correspondence on the origin of the above expression, leading off with the following letter from Mr. Hugh Harris:—

This euphemism for death, which has become current during the war, is of course a metaphor derived from the setting sun, and seems to me to have its origin in world-wide mythology.

Tradition places the *Amanet* (pleasant place of the dead) of the early Egyptians somewhere in the western Ocean; and the Babylonians believed that the entrance to the realm of death was situated in the west. Homer places the Elysian fields, into which favoured heroes passed without dying, at the western extremity of the earth near the river Oceanus. The Greek Islands of the Blest, peopled by the blessed mortals who were never to die, were supposed to be situated on the edge of the Western Ocean. Similarly with the *Fortunate Isles* of the Romans, so beautifully described by Horace. In the West, also, according to Hesiod, was the garden of the Hesperides, with its golden apples of immortality. At this day the Japanese Buddhists believe in a future life of righteousness and joy in the Western Paradise of Amida, the Buddha of Infinite Life. A similar belief would seem to have existed among the North American Indians, since Longfellow concludes his "Song of Hiawatha" with the description of how

Westward, westward, Hiawatha
Sailed into the fiery sunset . . .
To the Islands of the Blessed,
To the kingdom of Ponemah,
To the land of the Hereafter!

The island of Avalon, the paradise of Celtic mythology, was likewise originally located in the west. Tennyson, however, in "The Passing of Arthur," pictures the king being rowed by the three queens in the barge eastward:

To the island-valley of Avilion
till the hull
Looked one black dot against the verge of dawn.

To explain a small phenomenon by a great hypothesis is like taking a Nagsmith hammer to drive in a tin-tack.—G.

"THE LIFE OF BROTHER LAWRENCE," by the Rev. Septimus Herbert, M.A., Vicar of Seal, Sevenoaks (Skeffington and Son, Ltd., 3/- net) is a helpful memoir of the sweet and simple life of this religious man of the seventeenth century. His practice of trying constantly to realise God's presence and to live as in that presence is as worthy of imitation in our day as it was then.

A CHURCH COMMITTEE INVESTIGATES SPIRITUALISM.

By F. C. CONSTABLE, M.A.

I have read with very great interest and almost full agreement the report on p. 218 of the Psychical Research Committee appointed in connection with St. Ethelburga's Church. It is the first report of the kind which begins the investigation of Spiritualism from the right direction, i.e., from the meta-physical. We err when we put the cart before the horse—that is, attempt to explain the meta-physical by the physical. Part of what is written is so fully in agreement with what I have written in "Myself and Dreams" that it is possible the Committee was acquainted with my book. If not, the coincidence of like views is remarkable and, I think, tends to show they are correct.

The report says: "The ultimate explanation of Spiritualistic phenomena is bound up with our insight into the nature of reality." Reality here means *real* reality not *relative* reality. The report then finds the "reality" for man in him as a transcendental subject. This is in agreement with Emanuel Kant, who uses the term "transcendental subject" as the same as "the soul in man." The report, still in agreement with Kant, holds that imagination is deep buried in the soul of man and, I think, agrees with my suggestion that "thought is an inhibited form of imagination."

But the most admirable part of the report is that which I now give: "Reality is not spiritual, but the spiritual is an element in Reality." The complementary element is supplied by the power which expresses itself under the laws of Nature. We then work upwards from these two 'partials' and postulate a higher and transcendental unity, of which the intelligible and the objective worlds are partial presentations. We are next compelled by facts to assign man to this transcendental sphere, and to hold that his essential nature is partly revealed in thought and conduct, but only in part. His characteristic is free, creative activity on the one side, and insight on the other. In imagination he shows what he really is, and the intuition of the genius, the invention of the man of science, the vision of the artist, and thought in general are all nothing less than imagination limited in scope and power by embodiment in the intelligible world, and again in the objective world."

Now Kant's unity was a unity that he defined for the purposes of reason. The report postulates a transcendental unity which exists for insight but not for thought: it transcends thought. For this "transcendental" I have, in "Myself and Dreams," taken C. C. Massey's definition: "The accomplished in the accomplishing." There is transcendence of the accomplished and the accomplishing.

But what has all above written to do with Spiritualism? Everything. In what follows I assume that Spiritualism has proved the possibility of communication between the embodied and disembodied.

The report says that two hypotheses are open to us for explanation of the phenomena in question—the transcendental subject or possession. I suggest that there is a *tertium quid* open for explanation and, if accepted, I do not think it is in contradiction to the reasoning of the report.

Each one of us, whether embodied or disembodied, exists as a transcendental subject—and, bear in mind, disembodiment means no more than freedom from our present form of embodiment. After death we may or may not take on other forms of embodiment. But any such question is not now in point.

Now there is communion between us all, embodied or disembodied, as transcendental subjects; (Note.—We are transcendental subjects, not as Spinoza held, finite beings or individuals, and so absorbed ultimately in the infinite. Our personality survives) but, while embodied, the communication between us is subject to our embodiment: we have to use the brain for ideas which give us thought. We express to one another what we think; we can do no more.

How, then, can those who have passed over communicate? As Myers expresses it, they must function, for communion between themselves, without the assistance of any material brain. But for communication with us, still embodied, they must have the assistance of a material brain to act as a machine for the production of thought: they use imagination for communion between themselves; for communication they require thought. For communication with us they must have a machine, a brain, which can inhibit imagination in the form of thought. It is the disembodied transcendental subject which starts the communication with the embodied. But the form of communication is inhibited because it is determined by the motion of a material brain. Communications are partials of communion.

Dr. Crawford says: "The entities behind my experimental circles have shown themselves by their acts to be essentially human beings." I think he should have said the entities appear to us so to show themselves. The following are my reasons for alleging this.

If there be any truth in Spiritualism its foundation must be in the meta-physical, not physical. Each one of us is *real* reality—exists as a transcendental subject. Our embodied existence has only *relative* reality; so we, embodied, appear to one another only in *relative* reality. It follows

that the disembodied, in order to appear to us on our physical plane, must appear in relative reality, that is, as human beings. They must have the power to project themselves on to our physical plane or they could not be recognised by us. This, I think, is why Sir William Barrett speaks of their appearances as being *fragments* of their full personality.

It follows again, directly, that, so appearing, their acts must be subject to the laws of Nature. For their acts are acts on our physical plane. No act on our physical plane can transcend the laws of Nature: the disembodied on our physical plane can do no more than their environment permits them to do—the most perfect singer could not utter a note in an environment of full silence.

If the above argument be sound, then, because the acts of the entities Dr. Crawford refers to are acts essentially of human beings, it by no means follows that the entities themselves are human beings.

The above arguments lessen in no way the comfort many feel from communication with those they have loved and lost on earth. For, even on earth, we can communicate with one another only in *relative* reality. Our real reality is in communion one with another as transcendental subjects.

The investigation of Spiritualism must be on our physical plane and so must be scientific. If we assume this to be true, then the advice which the report gives at its conclusion is sound:—

"Sufficient ground exists to justify religiously-minded people in pursuing reverently and cautiously a scientific inquiry into the phenomena of Spiritualism, so long as they do not allow themselves to confuse the domain of religion with that of science."

Spiritualism is concerned with communications which are no more than *forms on our physical plane* of communion.

A SEQUEL TO "I HEARD A VOICE."

All readers of that interesting book, "I Heard a Voice," by "A King's Counsel," will desire to follow the further record of life in the Beyond contained in the present volume.* The communications given (which purport to be from some of the same lofty intelligences to whose teachings we were introduced in the earlier work), were received during a period extending from the year 1917 to the beginning of the present year, and thus it is natural to find that the great war occupies a prominent place in them.

It is stated that comparatively early in the war a Congress was arranged in the spirit-world "to be attended by delegates from each country engaged in the struggle, to discuss possible terms of peace, the intention being, if terms could be agreed upon in the spirit-world as practicable, to try and bring about their adoption by the Governments of the nations at war." Each belligerent country, it appeared, had three representatives at this Spirit Congress, while neutrals had one representative each—all high spirits. We gather from this statement that optimism flourishes in the planes beyond, for none but optimists could have discussed peace terms at a time when the German hordes were over-running Europe, or could have hoped, with child-like faith, for the adoption of such terms by the nations at war.

Great names of the past flit through these pages—kings, queens, poets, literary giants, Churchmen, and military leaders. The author truly observes that it is not uncommon even among convinced Spiritualists to be sceptical about messages purporting to come from those who were great on earth. He contends, however, that as the rank which a person held on earth is not of the same importance in the spirit-world, there is no inherent improbability of the spirits referred to communicating with anyone on the earth plane. Certainly there is abundant testimony offered regarding these former lofty ones and their doings. Many great military commanders are described as taking an active share in the war, and a host of them were said to be working in connection with the British G.H.Q. in France. On the enemy's side a similar activity was manifested.

The author's remark on the close resemblance between life in the spirit-world and life on earth receives startling confirmation from these "automatic" scripts. We read of lovely furniture, large houses, with balconies and flat roofs, libraries in Town Halls, tennis courts, beautiful gardens, a meal at which one guest pledges another in a glass of wine, and of entertaining in "the grand style." After this we can agree with the observation of one who has passed over: "It is all so astonishing, this new world."

There is much that will perplex as well as stimulate thought in this very remarkable collection of communications received by the author's two young daughters. The records must be read and studied by all who are interested in the mysteries of our varied life in the hereafter.

Many passages of beautiful and noble thought are to be found throughout the book, and of high teaching there is abundance. It is this presentation of eternal truth, clothed in radiant words, which is likely to make the most permanent appeal.

L. C.

* "So Saith the Spirit," by "A KING'S COUNSEL," Kegan, Paul, Trench, Trübner and Co., Ltd., 10/6 net.

FROM THE LIGHTHOUSE WINDOW.

Mr. A. Vout Peters, who had contemplated a trip to Iceland, is now likely to remain with us during the winter.

Mr. Ernest Oaten's fine presidential address at the annual conference of the Spiritualists' National Union in Nottingham on July 5th contained a comforting assurance. Referring to the troubled times through which the organisation has passed, the president said: "The wood has been thick, but we are seeing daylight, and of one thing I am sure—the heart of our movement is sound." Elsewhere in this issue we give some extracts from Mr. Oaten's address and regret that we are not able to publish it in full.

The passing is announced, at the age of 87, of one of the oldest members of the Alliance, Colonel Kendal Coghill, C.B., late of the Bengal Fusiliers (now the Royal Munster Fusiliers). He was the son of Admiral Sir J. Coghill. During his last illness Colonel Coghill wrote to a friend that he was on his "final cruise westward." He was an occasional contributor to LIGHT.

In connection with Col. Coghill the "Daily Chronicle" recalls the following interesting incident: "At the time of the fall of Delhi, in September, 1857, Col. Coghill was the adjutant of the 2nd Battalion, and was installed, together with his orderly-room staff, in the famous Moti Masjid. Among the treasures found in this mosque were a crystal throne and the king's praying stone in black marble. The Prize Board were in considerable doubt respecting the disposal of the latter, when the resourceful young adjutant settled the question himself by appropriating it and getting the names of the officers and men who laid down their lives at Delhi inscribed upon it. This famous stone stands to-day in the church at Delhi as a memorial to the dead of a gallant regiment."

To the particulars of the career of the late Madame d'Esperance which appeared in our obituary notice last week may be added a few further details. Elizabeth d'Esperance was born in London on November 20th, 1855. She came into touch with Spiritualism through her friend, Mr. Mathews Fidler, in Gothenburg, in 1873. The materialisation and other phenomena described in "Shadow Land" occurred from 1874 to 1898, and much of these took place under the careful observation of such men as Alexander Aksakof, Dr. Robert Friese, Professor Boutlerof and other scientists.

The older generation of Spiritualists among us will remember the visits to this country of those two distinguished Russian investigators, Aksakof and Boutlerof. Both were men of tall and striking appearance, but in other respects they afforded a great contrast. Professor Boutlerof was of the type of the dry student—narrow and keen of feature, spare of figure and quick of speech. His companion was of a broader, heavier build and correspondingly deliberate of utterance, with a wide and lofty brow, which spoke of high culture and massive intellect—an impressive and dignified personality. A member of the Russian Imperial Council, M. Aksakof worthily represented the true aristocracy of his country.

Mme. d'Esperance was the author of two books, both in the library of the London Spiritualist Alliance: "Shadow Land," the autobiography already alluded to (printed in Gothenburg and published in London in 1898), and "Northern Lights" (published in London in 1901), a volume of psychic stories, mostly founded on incidents in which she was concerned or which had come to her notice in her intercourse with the peasantry of Scandinavia, Bavaria, the Tyrol and the Wendish people inhabiting the Lausitz district of Saxony. The former work has been issued in eleven languages and a few days before the author's transition arrangements were completed for its publication in Italy.

In "The Times" Literary Supplement a correspondent, referring to the fact that George Borrow in his "Wild Wales" alludes three times to a Spanish ghost story by Lopes, and declares it to be the finest ghost story ever written, asks if this story has been translated into English, and if so where it may be found. Perhaps some reader of LIGHT can answer the question.

Ghost stories connected with Windsor Castle are recounted in "John O' London's Weekly," prominence being given to the appearance of Queen Elizabeth to Mr. Carr Glynn, of the Grenadier Guards, in 1897, when he was sitting in the library at the Castle, reading a book. "He looked up and saw a female figure in black, with a black scarf over its head and falling on to its shoulders. It passed across the inner library to the corner out of view." Later, he inquired of the attendant who the lady was at work in the

inner room, and was informed that there was no one there. The librarian subsequently informed him that there were records showing that for years Queen Elizabeth had haunted these particular rooms in the Castle.

Mr. Percy R. Street has had many visitors at the Inquiry Bureau at No. 6, Queen Square on Tuesdays and Fridays, and the usefulness of the bureau is becoming increasingly manifest.

Mr. Jerome K. Jerome, in "Common Sense," thanks Sir Arthur Conan Doyle for his courteous answer to the remarks he had made on Spiritualism in that magazine. He is, he says, reading "The New Revelation," and promises shortly to return to the subject.

Sir William Barrett contributes an article of absorbing interest to the "Weekly Dispatch." He considers the question: "If spirits can communicate with us and with each other, would it not be possible for human beings on earth to hold intercourse in the same kind of way?" and he indicates that much may be accomplished in this direction when we have gained a truer knowledge of the conditions upon which telepathy depends. He says, "Doubtless telepathy between minds here or beyond the veil is the true explanation of inspiration and the communion of saints in which all Christians believe."

Sir William, expressing once more his well-known view that Spiritualism is to be regarded as a branch of psychological science, and not as a religion, makes this interesting prophecy: "Psychical research will eventually be recognised in our universities as a department of psychology. It may be an aid to religion, proving the existence of an immaterial soul in man which survives the death of the body."

A notable interview with Professor James H. Hyslop, Secretary of the American Society for Psychical Research, appeared in the last issue of the "Sunday Times." It was sent from New York by that well-known journalist, Mr. Edward Marshall. Professor Hyslop referred to the fact that the war had directed the thoughts of millions to the problem of what lies beyond the grave, and thus a new stimulus had been given to psychic research.

Professor Hyslop urged the need of endowments for research. He said: "I hope, indeed I confidently believe, that out of this will come that impulse which will provide means whereby this most important of all subjects may have as generously endowed and systematic scientific attention as, in the past, frequently has been arranged with regard to matters of very minor import to humanity."

"Our knowledge of the whole subject," the Professor added, "is in the primary investigative stages. That is why it seems to be very tragic that no considerable fund has been established for the prosecution of the work. We know just enough to be quite sure that there are mighty truths to be discovered and monstrous lies to be refuted, truths and lies more vital to the progress of the race than those of almost any other unexplored scientific field, yet we, alone among investigators, have not the funds with which to press our study."

THE SUMMIT OF THE HILL.

Somewhere in space my darling wanders free,
Somewhere, I know, he lives and waits for me,
Somewhere his heart is calling to me still—
"I have but climbed the summit of the Hill."

Somewhere he works, his hands by God made strong,
Somewhere he prays, his prayer a joyous song,
Somewhere he calls, "I know no grief nor ill,
I have but climbed the summit of the Hill."

Then, thank my God that He refused my tears,
Born from my blindness, nourished by my fears;
Softly I say: "According to Thy Will,
He has but climbed the summit of the Hill."

From "So Saith the Spirit," by
"A KING'S COUNSEL."

MANY times have we been told by inquirers that the thing which most attracted them amongst Spiritualists was the general atmosphere of sympathy and service. It is a higher testimonial than the most ponderous learning could achieve.

The rooms of the Psycho-Therapeutic Society, 26, Red Lion-square, London, W.C., will be closed during August, and no further free treatments will be given until Monday, September 1st, when the society will re-open and "carry on" as usual.

"A ROMANCE OF TWO CENTURIES: A TALE OF THE YEAR 2025."*

Another Utopia. In this one the war, the African sleeping sickness, and the transfusion of blood, form the material of the *deus ex machina* supporting the story. Whether this is the right way of going about the author's business may be doubted. It is a very open question indeed. For his purpose is to promote the world's practical progress, and the fictional form is employed to make his suggestions as concrete as possible. After all, however, the reader who takes this book seriously enough to go through with it will not be likely to do so for the romance; he would probably much prefer to have the progressional speculation separated from the story and condensed—a great saving to him of precious time. As for the mere fiction-lover, he (or more commonly she) will tend to skip the very parts to which our author most wants to call careful attention. Somehow or other he had to figure as alive upon earth in the year 2025, and the method chosen was the best he could devise.

In such a work, running to 365 pages, the changes from to-day are so very many and great that by no possibility can they be indicated in a short review. Of their value as reformatory suggestions, opinions will of course vary extremely. They range from changes that are obvious reforms to innovations of acutely questionable improvement, with all sorts of others between. For instance, the corners of rooms, at floors and ceilings, are all rounded—a commonplace of the "Harmonial Philosophy," and an independent suggestion to the reviewer by a housewife who thinks such things out for herself. *Per contra*, take this Utopian system of personal nomenclature, which indicates the place, date and hour of each person's birth. The second name reveals the month of birth, and terminal syllables disclose the hour. Says the hostess to her guest: "My name is Lilac Propheticen Namefranciscus. Will you not also introduce yourself that we may be friends?" Thus speak ordinary persons in the year 2025. The guest, having lately arrived at the 21st century, has first to consult a "permanent life card," and is helped to understand his own name, Alexander Parentive Neurodundeian. The exposition of the third name alone runs to eight and a-half lines of the book (p. 8).

Although this work may be classed with Bellamy's "Looking Backward," they differ profoundly. The environmental and mechanical factors of social life that dominate the latter are relatively subordinate in the other. Here we read: "How blind was Bellamy, in whose 'Looking Backward' perfected religion consisted of no more than a tiresome disquisition, and a few hymns of a paid choir, all of which could be listened to over the telephone! . . . The influence of meeting is that the subconscious selves exchange impressions below the threshold of consciousness; that is the reality."

In those days yet to come no longer will there be Secretaries of State, of War, &c., "but of labour, communications, examinations and promotions, agriculture, hygiene, matrimony, communication with other planets, psychical research, and education"; and above all "a high-priest of the religion of democracy." The spiritual direction then ruling the world will come from a sanctuary situated above the ruins of Pergamos, where will assemble a few men who have "come into most intimate conscious contact with the Unseen World," and whose positions in certain circumstances can be retained only "by miraculous approval of the Unseen." These will be the modern Oracles of God.

W. B. P.

ALL progress, all discovery and vindication of the true and the best, is by and through conflict of opposites, whether on the physical, the mental or the spiritual plane.—EVELYN UNDERHILL.

NATIONAL UNION FUND OF BENEVOLENCE.—The Honorary Financial Secretary, Mrs. M. A. Stair (14, North-street, Keighley, Yorks.), acknowledges with thanks the following subscriptions received in June: Mr. Appleyard, 21/-; Mr. Venables, 21/-; Mr. Orr, 21/-; Lyceum Conference Collection, £1 5s.; F. D. (Birkenhead), £2 2s.; Grateful Patient, Bolton Circle, Bradford-street, 10/-; T. W. M. (Nottingham), 5/- Total, £7 5s. The total disbursements during the month amounted to £17 12s. 6d.

"CREED AND CHARACTER," by Chapman Cohen (Pioneer Press, 7d.), is an indictment of the influence of religion in general, and Christianity in particular on racial life. It closes with the affirmation that openly or covertly Christianity is always the enemy of enlightenment and independence, that its favourite virtue is submission, social and mental, and that what the world possesses of freedom of thought has been gained in defiance of the Churches. All we can say is that whatever the name attached to it, the religion which has its source in that which Tennyson calls "the likeliest God within the soul" cannot fairly be held responsible for such a mental attitude.

* By KENNETH SYLVIA GUTHRIE, The Platonist Press, U.S.A.

...of that interesting book, "I Heard a Voice," will desire to follow in the further...
...of King's Counsel," Beyond the communications contained in the earlier work, were received during...
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* "So Saith the Spirit," by "A KING'S COUNSEL."
Kegan, Paul, Trench, Trübner and Co., Ltd., 10/6 net.

SPIRITUALISTS' NATIONAL UNION, LTD.

PRESIDENTIAL ADDRESS BY MR. ERNEST OATEN.

Mr. Ernest W. Oaten, President of the Spiritualists' National Union, Limited, in his stimulating presidential address, delivered at the Annual Conference held at the Mechanics' Hall, Nottingham, on July 5th, 1919, gave a full account of his work in connection with the organisation during the past four years. He also outlined the need for growth in the future.

Mr. Oaten, in the course of his address, said:—

Reconstruction is in the air, and we need breathing time to reconstruct our machinery. Our Union has grown out of its clothes, and must be reconstructed on a solid and more substantial basis. Make no mistake about it—we are the most important movement in the religious world to-day. The future of religion rests with us, for we have tapped the power of the spirit world, and we must be prepared for responsibilities which are concomitant with our privileges. We must prepare to-day for a greater future.

Last year our esteemed secretary, Mr. H. G. Hey, who for years has been the hub of our activity, broke down in health. Mrs. Hey was appointed assistant secretary, and has worked well. Mrs. Greenwood, Messrs. Yates and Wright, with others of the Council, have shared with myself such work as was necessary to assist it. This has often meant inevitable delay and overlapping, and we have done what we could, but the work of the Council increases by leaps and bounds, and we need centralisation and a higher standard of efficiency. Since this year dawned we have lost the physical presence of our valued Vice-President (J. J. Morse), and also of Councillor J. T. Ward. What an inspiration it is to know of a certainty that they can probably do more to aid us now than when they were in the flesh. Get hold of that truth. Everyone who passes to the Higher Life is a source of strength to us. With larger vision, clearer understanding, and greater power they will still be members of our Council.

We possess to-day valuable assets of historical value and interest, and there are many people who are anxious to place valuable records of spirit activities, books, slates, apports, photographs, signed affidavits, etc., in the Union's custody if only suitable provision were made to keep and exhibit them. I have just had some 40 volumes handed me for the Union. I do not know where to put them, without making them inaccessible. There is the valuable library of Mrs. Britten lying idle.

If we are to continue our growth the time has arrived when we must have central administrative offices, centrally situated and properly equipped. Complete records and registers must be prepared for the whole movement, so that we know our true strength and position.

Our publishing department ought to have been extended, but, alas! we had to use the money of that department for general purposes. When we paid it back, paper could not be obtained. In the interval scores of new books had been published, chiefly at prices which seem specially designed to keep them from the democracy. I had one in my hand this week published at half a sovereign, which I could produce and see a profit on at 3s. 6d. Our Publishing Committee was formed in order to bring the price of standard books within the reach of the worker. There is a big field here.

We want central offices, where the activities of the movement can be properly directed, and we must have them. The spirit people want them as a storehouse of psychic power. The world needs them. We want, further, a church in every town, with its own staff of mediums, working on the premises, under decent conditions. Each church should have its own library and séance rooms, so that the investigator can be provided for whenever he comes along.

We want, too, a proper training home, where young mediums can be developed under expert guidance by scientific methods, under spirit direction. The Britten Memorial was promoted for this very purpose and in eighteen years has got a miserable six hundred pounds. We want to enlarge the idea. The London Spiritualist Alliance has gathered some four thousand pounds to help establish itself in London. I am glad to hear it. I congratulate them on their success, but what are we going to do? We are thousands, where they are scores. Let us think big things, dream big things, and we shall soon learn to do big things.

Wanted, a Pioneers' Memorial, with a Britten Library, a Wallis Publishing Department, a Fox sisters' suite of séance rooms, an Andrew Jackson Davis Lyceum office, a Morse Lecture hall, a Stainton Moses editorial room, a D. D. Home drawing room and a Crookes psychical library.

Do not tell me "it can't be done." It can be done if we want it done. We have the greatest cause on earth, the grandest truth that men have heard for two thousand years. The spirit people are behind us. They have not given us this cause merely to enable us to get a description of our grandfathers. There is behind it all a Divine purpose. The Spirit of Truth—the Holy Spirit of God—is calling to us to hold up the torch of freedom.

We have been holding huge meetings. We have proved that, properly organised, there is no hall in any town too large for us. We can fill them. Three thousand five hundred people at Sheffield, three thousand at Leeds and

Manchester, five thousand eight hundred at Glasgow, six thousand in London during the worst snowstorm for years, one thousand five hundred at Nottingham, two thousand at Swansea, where there is not even a Society.

Why, we have the world at our feet if we only can trust ourselves. Rise and labour. Show your faith in the power of the spirit world. Ours is the great future—let us rise to it.

A REMARKABLE BOY MEDIUM.

PSYCHICAL PHENOMENA IN NEW SOUTH WALES.

Mysterious knockings and physical phenomena of a violent character at Broken Hill, an inland town in New South Wales, Australia, are recorded in the June number of "The Harbinger of Light." The house where the strange events occurred is occupied by Mr. William R. Roberts. The medium is described as a small, gentle-looking boy of thirteen. He is not entranced, but apparently quite normal. The phenomena take the form of rappings and knockings, often very violent, levitation, and automatic writing. The boy's hand and arm become icy-cold when writing.

Mrs. Roberts said:—

"About three weeks ago, on a Sunday night after I and my husband had gone to bed, one of my sons, who had just previously arrived home from the city, called out and asked if I was walking about the house. I replied that I had been in bed since he came home. My son then said, 'Well, there's someone walking along the passage.' My husband got out of bed and had a look round, but could see nothing. My son was ahead of him. Very suddenly there came a violent knocking from the back bedroom. We all entered the room, and the knocking continued, and gradually became louder. My husband said that there must be an iguana or something of the sort inside the wall. He pulled the woodwork to pieces, but found nothing. He even went to the length of pulling down the whole of the wall where the knocking came from, but without finding anything that would explain the noise. My own opinion was that there was a battery of some kind concealed in the wall, but my husband could find no trace of any wires or anything one would expect to find if some electrical appliance was being used."

One of the Misses Roberts here interjected: "It is so funny. The knocking comes for four nights running, and then goes away for four nights. It is lovely to talk to. It will answer, by knocking, any question you like to put to it. . . . We only ask it questions that can be answered by knocks, such as the ages of persons, and such things."

Mrs. Roberts continued her story: "We have had all the boards down in the room, and can find nothing suggesting any solution of the mystery. Only one really startling thing has occurred during the time we have been annoyed by this knocking. One of my sons was on a stretcher in the room while the knocking was going on, and he was thrown off it three times. Then another dreadful thing happened last Sunday night. We were all in bed, and when it was nearly midnight we heard a terrible crash in the room where we had before heard all the knocking. My husband said, 'That's the side of the house knocked in,' and that is just what it sounded like. We ran into the room. We saw the bed on which my son had been sleeping dancing about in mid-air, and then by some unseen agency it was hurled to the other side of the room, a distance of about twelve feet. The bedding and blankets were underneath, and the bed was upside down. My son was not hurt, as he got off the bed before it was taken up in the air."

Miss Roberts again interrupted to say: "When it first comes it makes a scratching noise, and then a gentle tapping begins to attract attention. If we do not take any notice of it, it appears to get very angry, and beats the wall terribly hard. We ask it all kinds of questions, and it answers them correctly. We have had total strangers to us in the house, and it has told them their ages and answered other questions that can be answered by knocking. It also answers 'Yes' and 'No' by giving two knocks for 'No' and three for 'Yes.' It will tell anyone anything they want to know."

A visitor to the house, who has a knowledge of psychic phenomena, considered that the boy had great power which ought to be developed along higher lines. The controlling spirit is evidently a very undeveloped one.

Husk Fund.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts., acknowledges with thanks the following donation: A. Scott, 5/-.

"ABOVE all vain polemics and sterile disputes there is something unaffected by criticism. It is this aspiration of the human soul towards an eternal Ideal which upholds it in its struggles, comforts it in its trials, inspires it in the hour of great resolutions."—LEON DENIS.

"SIGNS, OMENS AND SUPERSTITIONS," by Astra Cielo (Skeffington and Son, Ltd., 2/6), is a rich storehouse of evidences of human belief in strange things. The origin of many popular superstitions is dealt with in an interesting way, and the book is a useful compendium of this kind of knowledge.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street, W.1. — 6.30, Mr. Horace Leaf. August 10th, Dr. W. J. Vanstone.

The London Spiritual Mission, 13, Pembridge Place, W.2. — 11, Dr. W. J. Vanstone; 6.30, Mr. Percy Beard. Wednesday, August 6th, 7.30, Mrs. Mary Gordon.

Walthamstow, 342, Hoe-street. — 7, Mrs. Baxter.

Kingston-on-Thames. — Bishop's Hall, Thames-street. — 6.30, Mr. Thomas Pugh, address.

Croydon. — 117b, High-street. — 11, Mr. P. Scholey; 6.30, Mr. G. R. Symons.

Shepherd's Bush. — 73, Becklow-road. — 7, Mrs. Stenson. Thursday, 8, Mrs. Brown.

Battersea. — 45, St. John's Hill, Clapham Junction. — 11.30, circle; 6.30, Mrs. Neville. 7th, 8.15, Mr. Abethall.

Wimbledon Spiritual Mission, 4 & 5, Broadway. — 6.30, Mr. Geo. Prior and Mr. E. Spencer. Tuesday and Friday, 7.30, Mr. Ed. Spencer.

Peckham. — Lausanne-road. — 11.30, circle; 7, Mr. W. G. Walker, address and clairvoyance. 10th, Mrs. Mary Crowder.

Woolwich and Plumstead. — Perseverance Hall, Villas-rd., Plumstead. — 7, Mrs. Clempson, address and clairvoyance. Wednesday, 8, Mrs. Jamrach, address and clairvoyance.

Camberwell. — Windsor Hall, Denmark Hill, S.E.15. — 11, Mrs. E. M. Ball; 6.30, Mr. Nickels, of Luton. 10th, 6.30, Mrs. E. A. Cannock.

Brighton. — Athenaeum Hall. — 11.15 and 7, Mrs. Crowder, addresses and descriptions; 3, Lyceum. Wednesday, 8, public meeting. Thursday, August 21st, lecture by Mr. Percy R. Street on "Wireless Messages from the Living Dead," at Union Church Institute, Queen Square.

Brighton Spiritualist Brotherhood. — Old Steine Hall. — 11.30 and 7, addresses and clairvoyance, Mr. Sarfas; 3, Lyceum. Monday, 7.45, Mr. Sarfas. Inquirers' meeting every Tuesday at 3, and Thursday, 7.45, questions and clairvoyance. A hearty welcome to all meetings.

Mrs. ALICE HARPER, from America, Australia and New Zealand, lecturer on Spiritualism and kindred subjects, healer and psychic, will accept engagements from societies, churches and others for single or course lectures in any part of Great Britain. Address for dates, 72, Agamemnon-road, West Hampstead, London, N.W.

Spiritualist Services are held in LONDON on Sundays as follows.

	A.M.	P.M.
*Battersea, 45, St. John's Hill, Clapham Junction	11-30	6-30
*Brixton, 143a, Stockwell Park Road		7-0
Camberwell, People's Church, Windsor Road, Denmark Hill	11-0	6-30
*Clapham, Reform Club, St. Luke's Road	11-0	7-0
Croydon, Gymnasium Hall, High Street	11-0	6-30
*Ealing, 5a, Uxbridge Road, Ealing Broadway		7-0
Forest Gate, E.L.S.A., Earham Hall, Earham Grove		7-0
*Fulham, 12, Lettice Street, Munster Road	11-15	7-0
Hackney, 240a, Amburst Road		7-0
Harrow, Co-operative Hall, Mason's Avenue, Wealdstone		6.30
*Kingston, Assembly Rooms, Bishop's Hall, Thames Street		6-30
Lewisham, The Priory, 410, High Street		6-30
*Little Ilford, Third Avenue Corner, Church Road		6-30
London Spiritual Mission, 13, Pembridge Place, Bayswater, W.	11-0	6-30
*Manor Park Spiritual Church, Shrewsbury Road	11-0	6-30
Marylebone, Steinway Hall, Lower Seymour Street		6-30
*Peckham, Lausanne Hall, Lausanne Road	11-30	7-0
*Plaistow, Spiritualists' Hall, Braemar Road		6.30
Plumstead, Perseverance Hall, Villas Road		7-0
Richmond, Castle Assembly Rooms		7-0
*Stratford, Idmiston Road, Forest Lane		7-0
*Tottenham, "The Chestnuts," 684, High Road		7-0
*Upper Holloway, Grovedale Hall, Grovedale Road	11-15	7-0
*Wimbledon, 4 and 5, Broadway		6.30
*Lyceum (Spiritualists' Sunday School) at 3 p.m.		

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* * To make room for the subjoined comments on the Bishop of London's Hyde Park address, the usual "Notes by the Way" are omitted this week.

IS SPIRIT COMMUNION A SIN?

CRITICISMS ON THE BISHOP OF LONDON'S ADDRESS.

An enormous interest has been created throughout the country by the censure which the Bishop of London, in his recent address at the National Service in Hyde Park, pronounced on any endeavour to communicate with those who have passed on. As usual, great publicity was given to his views by the Press. These references touch the fundamentals of Spiritualism, and we at once realised the importance of obtaining direct comments on the Bishop's utterances by the leading authorities of to-day on psychic and spiritualistic matters. Space prevents us from publishing all the opinions we have received, but from them we have selected the following, reserving others for appearance in our next issue or issues.

SIR OLIVER LODGE.

I do not feel called upon to criticise the Bishop of London's conscientious and responsible utterance, of which, by the way, I have seen no authentic report. I honour the Bishop of London for his enthusiastic activities and earnest desire to help people in all grades of life, and it is difficult for an ordinary layman to put himself in the position of one in high authority in the Church. I know that when speaking *ex cathedra* one has to be specially careful, and I expect that the Bishop, like other people, has come across foolish and unbalanced inquirers whom he thinks it wise to restrain. I expect he knows that all will not follow his advice, and that it is his duty, when speaking to the masses, to infuse caution rather than encouragement.

I also think it probable that he has been too busy to go into the subject at all closely.

On quite general grounds, however, and apart from anything the Bishop of London or any other Bishop may have said, it is manifest that what we are "not intended" to know we shall not know. And the claim that we ought not to try to ascertain the truth on any apparently hidden matter is one that can be used, and historically has been used, against progress in every branch of knowledge, from Roger Bacon downwards. It is the negation of science.

Those who think it wrong to communicate with the dead, while yet believing in their continued existence, do not really appreciate the facts. In so far as they are the same people after death as before, and in so far as they retain the same memory and affection, it is they who wish to communicate with us, and tell us that they are still happy and active, well looked after, and not very far from us; moreover, they beg us not to grieve unduly at the temporary separation, which is more apparent than real. And when we find that there are some specially endowed people who, by lending their material organisms, are able to restore communication for a time, then it seems to me that judiciously and seriously we are right in making occasional use of the means of communication thus mercifully vouchsafed.

And, knowing as I do, the great comfort and consolation which has thus been received by hundreds, probably thousands, during the epoch of this war, and the number of families which have thus become reunited so that there is no real gap

in the family circle, I feel with many others that we should accept what is granted us in a spirit of thankfulness. Not indeed giving undue attention to the deceased members more than to the living members, and not allowing the privilege to interfere with our daily duties and responsibilities, but doing our work on this planet with renewed energy and hopefulness, knowing that both they and we still form a unity of love and service, each having special duties with which nothing ought to interfere.

There is coming a time when all this will be more fully understood and accepted by the mass of humanity, and then the atmosphere of strangeness and unusualness will fall away and the whole thing be established on a rational and sensible basis. I should like to recall your readers' attention to the utterance of Lord Glenconner on this subject, which was reported in your issue of July 5th (p. 213), for it admirably expresses the attitude of many bereaved families, and is based on an adequate knowledge of the facts. It is just knowledge of the facts which in so many quarters is still absent.

It is the business of myself and other scientific inquirers to make these facts better known. And when they are better known, then their practical application can be dealt with by those in ecclesiastical authority. Caution and restraint will still be necessary, for all facts of Nature should be used and not abused, but the advice given will then be characterised not only by good intentions, which are conspicuous already, but will have gained an element of wisdom which at present, in too many cases, is lacking.

SIR ARTHUR CONAN DOYLE.

Sir Arthur sends us as an expression of his views the following interview with him which appeared in the "Evening News":—

"It is a sin to seek to know what we should not know," the Bishop had said.

"I can conceive nothing that is more vital," replies Sir Arthur, "and no better work than to bring solace and hope to grief-stricken people."

Sir Arthur spoke of the ignorance of the clergy on this great subject.

"If," he said, "a surgeon or a physician is conscientious, he reads up all there is on his subject, but these people who are our spiritual doctors know absolutely nothing on the average about this gigantic development of communication with those who have passed. If one of them writes to the papers about it he exhibits his ignorance at once. He has never read the standard works on the subject, such as Crookes's investigations or Crawford's experiments. If he were to read them he would be converted, because the evidence is absolutely unassailable."

"On the whole I don't feel that the Bishop is antagonistic to our view. He admits the possibility of a return, and since the boy in his anecdote did return, he did so presumably with the permission of God and consoled his mother. The Bishop is against frivolous indulgence in spirit communication. Most Spiritualists are entirely with him in this. We very much object to see a solemn rite being performed out of mere frivolity or curiosity. We agree with him that it should be restricted to cases of stress, where broken-hearted people urgently desire to reconstitute their lives by some form of personal communication with those they have lost."

"What the Bishop does not seem to understand is that we have no power to call down spirits. We cannot evoke them. All we can do is to make the conditions such that they can come if they desire to come. That the choice of coming rests with them entirely is proved by the fact that very often they do not come."

"We ask them, when they do come, if our communications with them retard their development. They are all unanimous in saying that they are enormously consoled and helped by our efforts. Some of them speak with great bitterness of the fact that those who love them are deterred by empty fancies from enjoying the great privilege which God has granted to mankind."

REV. W. F. COBB, D.D.

It is not very easy to follow the reasoning of the Bishop of London by which he is led to denounce any attempt to open up communication with the departed, while he affirms that those on the other side do communicate with us. This

sounds as if Columbus ought not to have discovered America, but that a Red Indian might have discovered Europe. The explanation of the difficulty, perhaps, is that the Bishop had in mind the interests of religion as distinct from science, and that he wished to make it clear that communication with the departed is not included in the activities of religion proper, as it clearly is not. But on the other hand no sane and well-founded religion looks askance at science. And as attempts to open up communication with the departed are attempts to enlarge our knowledge of the Universe, they are a legitimate department of science. Moreover, if they can show that they are well-founded, they become part of our scientific possessions, and if religion then affects to ignore or decry these scientific results, it is not science which will suffer.

It is not plain what was intended by the phrase, "what they were promised." Religion rests on facts as well attested as any facts on which any special science builds, and among these facts may be promises, but then these promises surely are the least important. But in any case the good that is the subject of the religious promise is not incompatible with the good which is the object sought in psychical research. Truth should be as dear to Churchmen as to scientists. But Truth drops into no man's mouth unsought. It comes as the reward of search, and search involves an active, not merely passive attitude of the mind. That the Church has in the past consistently and disastrously set its face against the active pursuit of new aspects of Truth is the best of all reasons why it should not again repeat its blunder. In any case the mind of man goes marching on, and it would be just as well if the mind of the Church would brace itself to march alongside of the general mind. For Truth is one of the three values to maintain which the Church exists, and the revelation of Truth is progressive and is through man.

MR. J. ARTHUR HILL.

Dr. Ingram's belief in gradation rather than a sudden jump or fall—that we are the same five minutes after death as we were five minutes before—is not a recently-acquired or hastily expressed opinion, for he said the same thing very emphatically in a sermon quoted in my little book, "Spiritualism" (Jack's People's Books, 1913), of which a revised edition has just appeared. But his belief in communication seems newer, and it is pleasant to see that he follows the facts open-mindedly, instead of crying "devils" as so many of the Roman and Anglo-Catholic communion do.

As to his warning against attempted communication, because it is a sin to seek to know what we cannot know, the obvious reply is that the limits of knowledge cannot be determined without trying; neither the Bishop nor anyone else can safely decide without experiment that we "cannot know" this or that. This warning off is, of course, the usual clerical procedure; the Churches have always in the main fought against inquiry and the advance of knowledge, even in chemistry. But they cannot afford to do it quite so wholeheartedly now; they allow the "great scientists" to investigate—because they can't stop them. It is only the weaker brethren who must not experiment. But the Bishop can't stop them, either. And if anyone is harmed by investigation—I have no first-hand knowledge of any such case, and I have much first-hand knowledge of comfort and benefit received—well, there is danger in everything—in crossing a street, in swallowing food. We have to judge by results on the whole, not by selected incidents.

But the Bishop's point seems to be that investigation is *sinful* rather than harmful in the medical sense. He has a perfect right to his own opinion, but those good Churchpeople who are alarmed by it may be reminded that another Bishop (the late Bishop Boyd-Carpenter) was President of the Society for Psychical Research. Authority is thus comfortably divided.

THE REV. G. VALE OWEN.

When I read reports of the Bishop of London's speech to those thousands of demobilised sailors and soldiers in Hyde Park in the daily press and in *LIGHT*, I felt that we who stand for communication between ourselves and those who have gone West ought to be devoutly thankful. Surely we may congratulate ourselves that there are unmistakable signs that we are now on the winning side. When a leader of the Orthodox party uses such arguments as he used, the poverty of his case is apparent to all. Put it in this way. A rich and generous man makes it known, in the most emphatic way possible, that he is eager to share his wealth with all who have need. I have need. Yet it is not only unseemly, but also dangerous, for me to approach that good man with a request that he will help me in my need as he has helped others in theirs. Because there are footpads on the way who may intercept me. They will impersonate the good man, and will give me spurious notes, and some of these notes will, moreover, be poisoned and will do me great damage. In the Bishop's speech the good man is God; the wealth of the good man is represented by the beautiful incident of the meeting between the mother and her boy who had gone West. He dangles this blessing before the eager minds of that multitude and tells them—to let it alone. Now, the Bishop is not only a manly man himself, but he delights in manliness in others. If they did not possess this quality before, those who formed his audience had acquired it on the field of battle during the last four years. And to such as these the Bishop offers a

counsel of Fear. He warns them to have nothing to do with this thing lest they be lured astray. Why, such a quest as he describes is the very thing that appeals to the soldier-like character. As a matter of fact, in my own small way, I have seen the effect of such counsel as this working out in the lives of those who have been given it. And it works in an exactly opposite direction from that which the counsellor himself would desire. Some of our clergy fail to estimate at its full value the independence of mind which people claim as their right to-day. They refuse to be dictated to as to what they shall do or not do. If advice is given they are ready to weigh it. But there must be some evidence of wisdom and experience behind it. Having weighed it, they make up their own minds as to their course of action and take it. And they have a right to do this. Nor will they be deterred to-day by the bogey of diabolism.

DR. ABRAHAM WALLACE.

The Bishop of London is making some little advance in his knowledge of Spiritualism, as indicated by his admissions on Sunday week, but he is not sufficiently acquainted with the practical aspects of spiritualistic phenomena to pose as an authority and give advice on the subject.

The experience of the mourning mother which he related was not a "vision" merely, but a transient materialisation of her boy as "she felt his arms around her" and heard his voice.

Why, may I humbly ask, is the "ordinary mourner" to be precluded from such a consolation as results from a more or less direct communication with his or her loved ones who have passed beyond the veil, be it by means of a clairvoyant medium, who brings to the aching heart a message of love and comfort, by a trumpet medium when the voice of the loved one is heard, or through a trance medium, as in the interesting case related by me in *LIGHT* of January 25th last, in which a mourning mother's boy was "able to obtain complete control" and give unmistakable proofs of his identity, as well as to show himself more or less materialised to his father in a distant part of the country, as he related to his mother.

The Bishop apparently wishes people only to accept the doctrine of spirit communion as an article of faith as stated in a creed, whereas it ought to be, and let me assure the Bishop it can be, a matter of personal knowledge and individual experience to anyone who cares, under proper conditions, to approach the subject in the true spirit and not merely to gratify curiosity, but coming to it in the spirit of the little child willing to learn. The dictum of the occultist, "Seek and ye shall find," holds true here as in all higher investigations, for it is no sin to seek to know what is hidden. The Bishop, if a true seeker, will find that it is no per-adventure. If the Bishops and their clergy still persist in forgetting Paul's recommendation of adding to their faith knowledge and avoid teaching their people so, they will find that their flocks will discover truth and consolation elsewhere, as they are weekly doing in large numbers at the meetings of many spiritualistic societies throughout the country.

THE REV. F. FIELDING-OULD.

The Bishop of London's reference to Spiritualism in the great Hyde Park memorial service will be noted with mixed feelings. The speaker cited a touching example of spirit return, and as one who knows his Bible and the record of the Saints he had, of course, no difficulty in fully believing it. But he distinguishes between these spontaneous apparitions and those sought and induced by spiritualistic processes, and seems to hold that for ordinary people the latter are unwise and even unrighteous. The expression, "It is a sin to seek to know what we cannot know," is either a reporter's error or one of those inexact statements into which an extempore speaker so readily falls. "Let scientists investigate," the Bishop goes on in substance to say, "but let the uncritical, unlearned and, perhaps, over-emotional man-in-the-street beware of a thing which has drawn many away." Drawn them away from what? The answer is only too obvious, it has drawn them away from faith and trust in the Divine Christ and from the sacramental system which He initiated as an ordered routine for the building up of the soul. I have personally urged upon the Bishop's attention the fact that the Church may not and cannot ignore the movement any longer, and I am hoping that we shall shortly have, after adequate inquiry and investigation, a considered statement on the subject from "those who seem to be pillars." These chance references in extempore addresses can only cause suspicion, perplexity and bitterness. Can it be denied that all Spiritualists sincerely seek the Truth and the highest benefit of mankind? If their methods are unlawful and their conclusions unwarranted, let the fact be adequately pointed out and exposed, let there be a weighty and dignified pronouncement such as is worthy of the unexampled importance of the subject in question, and we may add, of the learning and glorious traditions of the venerable Church of Christ.

PERHAPS the snake or rat or blue-devil experience of the dipsomaniac is a temporary reversion to a lower plane of unpleasant inhabitants, as educative punishment stimulating the soul to turn and fight its physical appetites. . . . I cannot feel altogether content to dismiss these things as "subjective."—J. ARTHUR HILL, in "Man is a Spirit."

THE L.S.A. MEMORIAL ENDOWMENT FUND.

This Fund was started about eighteen months ago, its objects being fully set forth in special articles in *LIGHT* at various times. Briefly these may be stated as the founding of a centre in which the London Spiritualist Alliance and *LIGHT* might carry on their work, well-organised and well-equipped in a manner worthy of the position the Spiritualist movement now occupies. The centre would also represent a memorial to old workers and others in whose names donations were given. With the difficulties on every hand, it seemed an almost Utopian scheme, especially as one of the earliest contributors to the Fund, Mr. X., who gave £250, strongly urged that £10,000 should be the amount aimed at. As it has turned out this is not going to be too large a sum. During the present year we have received two handsome gifts of £1,000 each from F. L. and Mr. A. A. Doughty, so that the sum collected is now in the neighbourhood of £3,350. We think it well at this time to print the whole list of donors. Before very long our tenancy of the present premises may be brought to a close, and we want to be prepared with a new abode. But the question of discovering one is not an easy one, especially under present-day conditions. It needs a great deal of time, and we have little to spare. Cannot some of our friends help us in this direction too?

The first subscription received was £100 from Mrs. T. R. Marshall in 1917; the second, Mr. X.'s contribution of £250 above referred to, was sent us in February last year accompanied by a promise of a similar amount when the half of the first £5,000 is reached. The list below includes some subscriptions specially devoted to furthering the efforts of Sir A. Conan Doyle:—

	£	s.	d.
F. L.	1,000	0	0
Albert A. Doughty. In Memory of his son, Albert Alfred Doughty ...	1,000	0	0
X.	250	0	0
Sir A. Conan Doyle (Three donations, £20, £10, £100) ...	130	0	0
Mrs. T. R. Marshall (two donations, £100, £10) ...	110	0	0
A. J. Wedd (two donations, £4 9s. 0d., £105) ...	109	9	0
D. M. C.: In memory of Lieut. I. M. C. ...	105	0	0
N. Nissen (Copenhagen)—in memory of Vice-Admiral Moore ...	50	0	0
In Memory of Edmund Dawson Rogers ...	25	0	0
In Memory of John Page Hopps (S.A.M.) ...	25	0	0
In Memory of Helen Withall ...	25	0	0
In Memory of Ethel D. Hawes ...	25	0	0
Mary Duchess of Hamilton ...	25	0	0
H. Irving Bell ...	25	0	0
In Memory of G. C. ...	25	0	0
In Memory of Dick and Tommy (per Mr. and Mrs. T. Ritchie) ...	20	0	0
G. F. T. ...	20	0	0
Major Lyall (Two donations of £10) ...	20	0	0
Rev. Stanley Gordon (Three donations, £5, £2, £10) ...	17	0	0
R. A. B. ...	10	10	0
In Memory of Harold Ryley Ingersoll ...	10	10	0
A. G. Hoseason ...	10	10	0
The Late Vice-Admiral W. Osborne Moore ...	10	0	0
F. Heslop ...	10	0	0
Col. Macdonald (Two donations of £5) ...	10	0	0
H. May:—			
In Memory of My Beloved Mother ("Sincerity"), £5; In Memory of my dear friend E. Kerby ("Steadfast"), £5 ...	10	0	0
Mrs. L. Boustead (Two donations of £5 each) ...	10	0	0
Mrs. F. W. Sellon ...	10	0	0
Mrs. Riddell ...	10	0	0
Lord and Lady Molesworth ...	10	0	0
Mrs. W. P. Browne ...	10	0	0
Charlton T. Speer ...	10	0	0
T. W. Sowerby ...	10	0	0
Miss E. F. Pearson ...	5	5	0
In Loving Memory of my son, Vivian Fredk. White ...	5	5	0
In Memory of Hubert Weeden ...	5	5	0
H. W. Southey ...	5	5	0
Mrs. M. J. Curtis ...	5	5	0
H. Gandar ...	5	5	0
D. F. Tuffill ...	5	0	0
Miss E. Morgan ...	5	0	0
A Well-Wisher ...	5	0	0
Mrs. Victoria Woodhull Martin ...	5	0	0
Miss J. M. Morgan ...	5	0	0
Sir W. Vernon ...	5	0	0
In Loving Memory of Charles Harold Weeden and Hubert George Weeden ...	5	0	0
Colonel C. E. B. ...	5	0	0
Mrs. Elnor Oldham: In Memory of three Elizas ...	5	0	0
Lieut. F. J. Atkin, R.F.A. ...	5	0	0
In Memory of my Sister, Kate Davidson Pow ...	5	0	0
Mrs. Purcell FitzGerald ...	5	0	0
Mrs. Susanna Harris ...	5	0	0

	£	s.	d.
Mrs. Bellingham ...	4	0	0
R. Wilkinson ...	3	3	0
In Memory of Arthur Holden (presented by his daughter) ...	3	3	0
Mrs. Kelway Bamber ...	3	3	0
To the Memory of S. C. W. ...	3	3	0
S. Harold Haynes ...	3	3	0
H. L. Johnson ...	2	2	0
Mrs. Humphrey Bor ...	2	2	0
W. E. Benton ...	2	2	0
Major Roache ...	2	2	0
J. Arthur Hill ...	2	0	0
Mme. Le Bauld de Nans ...	2	0	0
In Memory of R. S. R. (Two donations of £1) ...	2	0	0
Mrs. Morley Troughton (two donations, £1 and 10/6) ...	1	10	6
Miss Mathilde Verne ...	1	10	0
E. O. E. S. (in Memory of Martin Ross) ...	1	1	0
Mr. and Mrs. Peters ...	1	1	0
Mrs. Uhlin ...	1	1	0
In Memory of Prof. and Mme. Cassal ...	1	1	0
In Memory of Captain P. F. Keating ...	1	1	0
In Memory of Bonny ...	1	1	0
In Memory of Raoul Boustead ...	1	1	0
In Memory of Lieut. Atheling Boustead ...	1	1	0
S. B. B. ...	1	1	0
Mrs. M. A. Hawkins ...	1	1	0
In Memory of Arthur Holden ...	1	1	0
M. P. ...	1	1	0
In memory of Charles Willoughby Molesworth, who died of wounds received in action, April 15th, 1917, aged 19 ("I am nearer to you than I have ever been. . . You would not grieve if you knew how it hurt me.") ...	1	1	0
In Memory of F. A. A. ...	1	1	0
Miss Florence Dismore ...	1	1	0
K. F. ...	1	1	0
In Memory of C. W. M. ...	1	1	0
E. M. Miles ...	1	1	0
In Memory of, and love for, Lieut. Kay Maturin and his little brother, Gordon Maturin ...	1	0	0
Mrs. C. Phillips ...	1	0	0
Mrs. Heaton ...	1	0	0
Mrs. Scarlett ...	1	0	0
Mrs. Round ...	1	0	0
Dr. J. C. Round ...	1	0	0
In Memory of Rev. Arthur Chambers ...	1	0	0
Mrs. Berens ...	1	0	0
In Memory of W. T. Stead, per T. Trollove ...	1	0	0
Mrs. C. Street, in Loving Memory of Bobbie Deadman ...	1	0	0
S. J. ...	0	15	0
Mrs. Puckle ...	0	10	5
Captain Tranchell ...	0	10	6
Mrs. Gillies ...	0	10	0
In Memory of Charles Tudor-Jones ...	0	10	0
Mrs. Wilmot ...	0	10	0
Mrs. Pontifex ...	0	9	6

A NEW PSYCHIC SOCIETY.

TO STUDY SUPERNORMAL PICTURES.

The recently formed Society for the Study of Supernormal Pictures held its first meetings in London on July 5th and 6th. There was a good attendance of the members of this small private Society and encouraging reports were given of progress and discoveries made, particularly in connection with the study of psychic photography. The meeting on July 5th was held at the residence of one of the members, and the second, through the kindness of Mr. Gambier Bolton, was held at the rooms of the Psychological Society. Dr. Abraham Wallace was unanimously elected the first President, and Mr. W. G. Mitchell, of Darlington, who has for many years been a keen investigator of these phenomena, was chosen as Vice-President. Mr. Fred Barlow, of Bryntirion, Springfield-road, Moseley, Birmingham, was elected Hon. Secretary and Treasurer. Any readers who have obtained psychic results of a photographic nature are invited to communicate with him. Two active workers of the Society, Mrs. Boustead and Captain Spencer, were elected members of the Council.

The most important part of the proceedings was the reading of a paper by one of the members giving a précis of some of the most remarkable phenomena that have ever occurred in the history of psychic science.

F. B.

* * Elsewhere in this issue (p. 256) appears a summary of the paper referred to, with some additions.

SOMETIMES I feel that hope is the only human truth, because in hope we find the grand justification for our intelligence, whether it be in this world or the next. — AUSTIN HARRISON.

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THE PRIEST AND THE PROFESSOR.

The Bishop of London's deliverances in Hyde Park on Spiritualism are chiefly valuable by reason of the discussion they have evoked. The replies include, we observe, one in an evening paper by Sir A. Conan Doyle as one of the principal protagonists of the subject.

We have already referred to the interview with Professor James H. Hyslop, which appeared in the "Sunday Times" of the 31st ultimo. Now, unlike the Bishop of London, Professor Hyslop has spent many years in studying the subject of spirit communication and may therefore be credited with knowing something of the matter on which he offers his opinions. The writer of the interview, Mr. Edward Marshall, after alluding to the Professor's qualifications for pronouncing on the subject, records his authority's reply to the request that he should send a message to the sorrowing mothers of the world:—

"I am afraid," said Professor Hyslop, "that I am almost too scientific to send a message to bereaved womanhood, or to sorrowing motherhood and wifehood—which will carry as great comfort as that which might be voiced by a sentimentalist. But without hesitation I declare to any woman who has lost a loved one through the war: You may be sure your loved one has not been annihilated, that he has suffered no real deprivation through the change which his unselfish service imposed upon him. Lost? Inevitably he has gained! One always gains through the performance of unselfish service. No man can get salvation in any other way. The belief that man can achieve spiritual growth only upon this plane is to me an obvious absurdity."

Here, of course, we have Science trespassing upon the preserves of Theology—an exception to the ordinary custom in these matters. We leave our readers to judge how far the invasion was justified. As impartial observers we have watched for many years the warfare between the two, the one disputing the advance of the other at every step. In the contest the Church has received some shrewd blows, but these, we think, were received only when it meddled with affairs outside its province. Science not only held its ground, but maintained a continual advance. Now, the question of a life after death was held by the Church to be its own peculiar appanage, and this probably explained the strong scientific bias against the doctrine. Science had exploded so many ecclesiastical superstitions that it was doubtless felt that this also might be safely classed amongst them. And, so we had the farcical situation of Science repudiating on these grounds the examination of a matter quite within its own field of inquiry, followed after a time by the equally absurd spectacle of the Church declining to accept the conclusions of distinguished scientists, when those conclusions positively support its own position, and when, moreover, those who publish their discoveries actually risk their positions in the scientific world to proclaim the truth they have discovered!

It would be funny if it were not that closely connected with the matter are so many solemn issues—heartbreak, desolation of spirit and despair. It is the parable of the Good Samaritan over again, with the Scientist as the Samaritan, and the priest and the Levite passing by on the other side.

We are told that in his Hyde Park address to the bereaved ones, the Bishop said:—

Trust in God, and I am sure you will see again your husband or your son. The honour of God is pledged to that.

Why surely! We see the truth of the saying in the pledge and promise of the order of Nature, we see it implicit in Universal law, in the end to which all creation moves. It is the next step in the evolutionary process. But may it not be that God is already not only

making good His pledge, but giving signs and tokens of its reality to a humanity that is rapidly outgrowing the more infantile stages of the age of faith? And here the saying of a wise thinker comes into our mind, "God often visits us, but most of the time we are not at home." Can it be that the Church is "not at home" just now? Someone has said, indeed, that it is "all at sea." But that we do not accept. It is so painfully apparent that it has somehow missed the tide.

THE "DISCERNING OF SPIRITS."

SPIRIT ENTITIES, NOT "KINDS OF INSPIRATION."

Dr. Ellis Powell writes: When speaking at Liverpool recently I devoted some attention to the passage in which allusion was made to the "discerning of spirits" as being one of the gifts of the Holy Ghost. I argued that the word translated "discerning" meant the capacity of judging or identifying the spirits. Various correspondents have written me asking if I am quite sure of my ground. They have been told that the word translated "spirits" here means "kinds of inspiration" or "kinds of teaching," and that therefore the passage should not read "the discerning of spirits" (that is to say, spirit entities), but rather the "capacity of distinguishing between different kinds of inspiration." In other words, they think it doubtful if the passage refers to spirit entities at all.

The best way of dealing with the matter is to make an exhaustive list of all the passages in the New Testament in which "spirits" appears as a plural. I give them below. In every case the word is one case or another of the plural form of the Greek word "pneuma," meaning "spirits":—

Matt. viii. 16, "He cast out the spirits with (his) word"; x. 1, "power (against) unclean spirits"; xii. 45, "seven other spirits more wicked."

Mark i. 27, "even the unclean spirits"; iii. 11, "And unclean spirits, when they saw. . ."; v. 13, "And the unclean spirits went out"; vi. 7, "power over unclean spirits."

Luke iv. 36, "he commandeth the unclean spirits"; vi. 18, "vexed with unclean spirits"; vii. 21, "and of evil spirits"; viii. 2, "had been healed of evil spirits"; x. 20, "that the spirits are subject unto you"; xi. 26, "seven other spirits more wicked than."

Acts v. 16, "vexed with unclean spirits"; viii. 7, "For unclean spirits, crying. . ."; xix. 12, "the evil spirits went out of them"; xix. 13, "who had evil spirits."

Rom. xii. 10, "to another discerning of spirits"; xiv. 32, "the spirits of the prophets are. . ."

Heb. i. 14, "Are they not all ministering spirits"; xii. 9, "unto the Father of spirits"; xii. 23, "and to the spirits of just men."

I. Pet. iii. 19, "preached unto the spirits in prison." I. John iv. 1, "believe not every spirit, but try the spirits whether. . ."

Rev. i. 4, "from the seven spirits which are. . ."; iii. 1, "that hath the seven spirits of God"; iv. 5, "which are the seven spirits of God"; v. 6, "which are the seven spirits of God"; xvi. 13, "I saw three unclean spirits like frogs"; xvi. 14, "For they are the spirits of devils."

It will be seen that there is not a single passage (except Romans xii. 10) in which "spirits" can mean anything but "spirit entities." And in Romans xii. 10 I am convinced that it has that significance, and no other. The dragging in of "different kinds of inspiration" in order to evade or belittle the plain meaning of the passage, is quite gratuitous.

BELIEF IN PHENOMENA NOT ALL.

In the following passage in "Shadow Land" Madame D'Espérance has an interesting reference to the place of phenomena. She writes:—

"It has often struck me as strange that different temperaments require such different manifestations to make any impression on them. Some men would not consider it worth a thought if all the chairs and tables in the house became animated. Others, again, would view all the materialised forms that were ever produced with perfect indifference. Others would look with contempt on all the inspired writings in the world."

"The man who cared nothing for all the most beautiful thoughts expressed by our spirit friends, would be overwhelmed with awe and reverence when the movements of a table nearly broke his leg, or knocked him into a corner. Another man believed neither the one nor the other, but would have believed that the moon was made of cream cheese when, at his request, a knot was tied in a ring cut from a tanned hide, without the ring being cut, broken, or otherwise damaged."

"At the same time I do not pretend to say that any of these men became Spiritualists in the true sense of the word. Belief in phenomena does not make the believer a Spiritualist."

These words were written more than twenty years ago, but they are not without application to-day.

FROM THE LIGHTHOUSE WINDOW.

The "Spirit Diamond," an account of which is given in this issue, is perhaps chiefly interesting by reason of the association of the name of Sir William Crookes with its production. This is because of the fact that this scientist succeeded while on earth in making artificial diamonds.

Sir William read a paper on "Diamonds" before the Royal Institution, London, on June 11th, 1897, and projected on the screen fragments of diamonds of his own make. He pointed out that the largest artificial diamond was less than one millimetre across. "Laboratory diamonds," he said, "in lustre, crystalline form, optical properties, density and hardness are identical with the natural stone." He mentioned the French chemist, Moissan, and others who had also made diamonds.

The Rev. Susanna Harris informs us that at a recent sitting she gave in London the "direct voice" was produced in daylight, for the first time in her experience. Her sitter was the gentleman in whose home the "spirit diamond" was produced.

From Glasgow we hear of psychic pictures being produced in a remarkable way. A piece of undeveloped cinema film enclosed in light-proof paper is bandaged to the forehead during sleep. When developed pictures have been found on the film.

Mr. J. Arthur Hill's new book, "Emerson and His Philosophy," is to be published by Wm. Rider and Son, Ltd., in the autumn. It aims at giving more information about Emerson and his writings than is obtainable in any volume of a similar size.

Sir Arthur Conan Doyle has refused the invitation of the "Magic Circle," an association of professional and amateur conjurers, to submit certain Spiritualistic phenomena to their committee for examination. In an interview on the subject in the "Daily Chronicle" he says: "There is nothing at present to investigate in me. I am not a medium, and I do not produce any sort of phenomena myself. All that I have done in my books is to record a large number of cases, and if the committee choose to investigate these cases they can do so."

Sir Arthur adds: "I am only presenting the knowledge that I have gained from many different sources. If they take the same amount of trouble as I have taken the same sources are open to them."

Cardinal Bourne, unveiling a memorial at Kentish Town on July 26th, is reported to have said: "We are not dissociated from the dead. We can help them and they can help us, but it is not according to the Providence of God and His will that we should enter into any other sort of communication with them than intercession." The admission of mutual help is interesting.

The Dean of Manchester, preaching in Manchester Cathedral on July 27th, referred to the risks to health of body and mind that Spiritualism involved, as well as to the possibility of getting into communication with spirits that are not wholesome or desirable. Thus far the Dean is on the familiar lines of many church critics nowadays—to admit certain facts, but contend that their examination involves more harm than good.

The Dean, however, in this further passage, gives a remarkable instance of his adherence to a hoary belief that all modern thinkers, we imagined, had long abandoned. He says: "The Church has always believed that after death the soul passes into an intermediate condition—not yet in complete activity. It is the condition of purification of growth and development awaiting a complete restoration of the physical body. Before that restoration, rest and peace are necessary, and it is this rest that the higher type of spirit seems to desire."

An ancient tombstone in Finchley Churchyard has this inscription. It should please the Dean:—

"Graves are lodgings for the blest,
Not of honour but of rest;
Cabinets that safely keep
Mortals' relics while they sleep.
When the last dread trump shall wake,
Every soul its flesh shall take,
And from that which putrefies
Shall immortal bodies rise.
In this faith these lived and died,
In this hope they here reside."

It is with great interest we learn that steps are being taken to induce the famous Continental medium, Eva C., to visit London. It was with this medium that the memorable results were achieved which are recorded by Professor Schrenck-Notzing and Madame Bisson. Those who have not access to the books in which these epoch-making discoveries are recorded will find an excellent summary of them in the July number of the "Occult Review."

Our readers will recall the outline we gave in our issue of June 7th (p. 182) of an article in "Harper's Magazine" by J. D. Beresford entitled "A New Form of Matter," in which he made a plea for the scientific examination of the psychic stuff—variously termed psychoplasm, ideoplasm, and ectoplasm—by means of which the materialised figures are built up.

Madame Bisson describes it as resembling gauze or veiling, though often she finds it appear in the form of a fibrous mass, torn or perforated. "I have seen this substance," she writes, "issue from the body of the medium (Eva C.) when in a state of nudity, and return thither, and afterwards re-issue, perform evolutions and move about, giving the impression of something that is alive. . . . I have seen hands, arms, faces, form themselves."

Though this wonderful substance is at the present day receiving for the first time the careful study that it deserves, it was, of course, not unnoticed in earlier days when the phenomenon of materialisation was more common than it is now. Here, for instance, is a description of it recorded by Mr. E. Dawson Rogers in his extremely interesting "Life and Experiences." Speaking of a séance with William Eglinton, he says: "He began gently to draw from his side and pay out at right angles a dingy, white-looking substance which fell down at his left side. The mass of white material on the floor increased in breadth, commenced to pulsate and move up and down, also swaying from side to side, the motor power being underneath. The height of this substance increased to about three feet and shortly afterwards the 'form' quickly and quietly grew to its full stature."

Mr. Horace Leaf is performing a valuable service with his lantern lecture on "Materialisations," in which he shows these forms in various stages of building up as well as in their complete state. He has gathered together a collection of these pictures probably unique in the world. He is receiving from different parts of the country many requests to deliver his lecture. In the end he may decide to make a world tour with it.

Sir William Barrett, in the extract we published in our last issue, from a recent interview with him, raised the interesting point whether if spirits can communicate with us and with each other, it would not be possible for human beings on earth to hold intercourse in the same kind of way. Mr. Dawson Rogers, who was an investigator of wide experience, at least held such intercourse to be possible, and quotes the case of Mr. Cromwell Varley who, in his evidence before the London Dialectical Committee, narrated that on one occasion when he fell asleep with a chloroformed sponge on his mouth his spirit went to his wife in another room and conveyed to her an impression of his danger. "This," Mr. Rogers writes, "is clearly a case in which, during sleep, one spirit consciously communicated with another."

Mr. Jerome K. Jerome, in the last number of "Common Sense," replies to Sir A. Conan Doyle on the subject of "Spirits and Spiritualism." He closes his article by asking what Spiritualism—this "new religion"—has done or is doing to help man to be less brutal, less hypocritical, less greedy? "Has it done anything—is it doing anything—to lessen the appalling wickedness that is threatening like some foul weed to poison the whole earth? For five years savagery and cruelty have been preached to us from pulpit and from Press. . . . What has Spiritualism done—what is it doing—to help mankind to recover its senses, its manhood; to rescue its soul from being withered by lust and passion?"

Mr. Jerome really knows nothing of the inside of our movement. If his questions mean "Does Spiritualism teach the brotherhood of man?" we can say distinctly that it does, and that very many Spiritualists are ardent advocates of social reform and workers for the betterment of humanity.

We learn from Mr. Jensen, of Copenhagen, that the funeral of the late Madame d'Esperance took place in that city on the 25th ult. in the presence of many friends, including Mr. and Mrs. Fidler, of Gothenburg, and a large number of Danish Spiritualists. A memorial service was conducted in the English Church by the Rev. W. Kennedy, and the body was afterwards cremated, the address at the Crematorium being given by Mr. R. Jorgensen, of the "Spiritistisk Broderskal."

JESUS CHRIST AND SPIRITUALISM.

We give below a further explanation by the Rev. F. Fielding-Ould of his position on this subject, together with the most recent comments (necessarily abridged) on his previous letter. Of course the question might be discussed from still other points of view, but it has already been pretty fully ventilated, and might now, we think, be allowed to drop.

I do not propose to reply to letters in *LIGHT* which my short article has called forth, because argument by itself on such a subject never convinced anybody. "Flesh and blood hath not revealed it unto Thee but My Father which is in heaven." But the vehemence and variety of the replies, and I have received many by post, go to show how true is my prediction that it is on this point of the true Divinity of Jesus Christ that modern Spiritualism runs aground. Jesus will cast out none who come to Him, but the first necessity of those "who would work the works of God is to believe on Him whom He hath sent" (John vi. 29). Of one thing I am convinced, that the higher we climb, the more we progress, the further we penetrate into the infinite mystery of truth, the greater will that Sublime Spirit be found to be, whom we in the poverty of human language call the Son of God. That the invisible God whom no man hath seen nor can see and live, should send Him forth as a concession to the feebleness of our agonised quest, clothed in a form and speaking a language we can understand, seems to me a touching and beautiful act, worthy of Divine love.

"Be ready always," says St. Peter, "to give an answer to every man that asketh you a reason of the hope that is in you." It is to be remembered, however, that what is an adequate reason for one may not be so for another. To state a truth is not to insure its acceptance, for belief is not solely a matter of the intellect. "Spiritual things are spiritually discerned," as St. Paul says, and it is notorious that the brightest and most brilliant intellects are not those which have enjoyed the noblest and most elevated conceptions of Divine Truth. One might have expected that a Senior Wrangler or a profoundly learned Biologist would have had a pre-eminent grasp of Spiritual Truth, but it is not so, these things are in another dimension. It may, however, be worth while to state some reasons why the writer believes Jesus Christ to be Divine. The critic may have no veneration for Holy Scripture, but he cannot deny that the writings of the New Testament are historic documents.

We are confronted, then, first by the imperious claims and astounding self-assertion of Jesus Christ Himself. "I am," He says, "the Light, the Truth and the Life of the World—all who came before me, even the greatest of the seers and prophets, were in comparison mere robbers, who stole a glory to which at bottom they had no right. Your spiritual life must wither if you are separated from me; indeed, no soul can come to the Father but by me. I am the resurrection and the life. I have life in myself, am a source of life as the Father is, I answer prayer (John xiv. 14), trust and honour me as you do God (John v. 23), all power in heaven and earth is committed unto me, all that God has is mine and I will myself judge the world. Those who have seen me have seen God" (imagine any prophet saying that, or any angel!) "If a man serves God, we, He and I, will come unto him and make our abode with him." So He associates Himself with God and promises with Him to dwell in the soul. In St. John x. 30 He definitely claims to be one with the Father and that in such a sense that the bystanders immediately stone Him (see also John v. 18). Now the proper attitude of a teacher and prophet is to proclaim his message and keep himself in the background, but Jesus draws attention to Himself; homage, love, obedience to Himself are His teaching, it is impossible to separate His person from His doctrine. Jesus claimed to be Lord even of the Sabbath. "I am your Lord and Master," he said again, "and all ye are brethren"—apostles and prophets though they were. He directs that converts should be baptised into His own name equally with the Father's (heard anyone the like!) and having with matchless dignity finished His work, returns to the "glory which He had before the world was." There are only three possible explanations. Either (1) He was Divine, "the Image of the invisible God" (II. Cor. iv. 4) and was rightly worshipped by men and angels (John ix. 38, Matt. xxviii. 17, Heb. i. 6, or (2) He was a presumptuous blasphemer such as the world has never seen before or since—"Christus, si non Deus, non bonus"—or (3) He was self-deceived, an unbalanced fanatic. But if the last is true, what of His resurrection in the same unbending attitude of superiority, and His glorified appearances to St. John and St. Paul (see Rev. i. 13 ff)? The Church weighed, investigated, considered and decided the matter with the utmost care. It proclaimed Him Divine, as is seen in the creeds, and anathematized and condemned Arius, Nestorius, Apollinaris and every other who denied it.

Now we take our choice. On one side Christ's own claims and the consistent and reasoned conclusions of the great Church, of the best, holiest and most learned men for many centuries, and on the other side "Imperator," "Morambo," and a few other people of whom we know

practically nothing. If dwellers in the beyond are kind enough to come back and tell us something of the conditions under which they live we are grateful and courteous listeners and learners, but shall we renounce and destroy the most exquisite treasure which man possesses, gathered with infinite pains and protected by the life blood of uncounted martyrs, at the word of someone who, except for the accident of death, may be no further advanced than many still in the world?

F. FIELDING-OULD.

"Bidston" writes:—

"Trinitarians and Unitarians can alike quote passages from the New Testament in support of their particular opinions. What convinces one mind is quite unable to satisfy another, and who is going to fix responsibility? That 'like attracts like' may account for the diversity of teaching received, and should prevent dogmatic pronouncements on the same. Belief in the divinity of Jesus appears to rest on belief in his supernatural birth, and according to Mr. Fielding-Ould, only believers in His divinity can call themselves Christians. Were the disciples Christians? And if so, how does Mr. Fielding-Ould know that they held the same views as himself? I think, with Mr. Bush, that 'the real Christian is one who lives, or tries to live, the Christ life' and regard any further definition as both unnecessary and unwise."

In the view of Mr. F. W. Cook (Basingstoke) the whole question turns upon the interpretation put upon the word divinity.

"Is divinity" (he asks) "a thing absolutely separated from humanity or is it the absolute perfection of humanity? Is the essence of Christianity to worship Christ as an individual or an endeavour to absorb into our individual lives His teachings? I venture to assert that the organised Christian Churches of to-day are a comparative failure because they have sacrificed the spirit to the form; their emphasis has not been so much in putting the teachings of Christ into practice as in subscribing to a particular creed. 'The statement by Miss E. P. Prentice that 'Christ alone has awakened the spiritual in man' is a flagrant example of loose thinking. True, no individual who has lived on this earth has done so much to awaken the spiritual in man, but what of the countless numbers of other prophets, teachers, etc.? Does not Nature call to the spiritual side of man, and was the spirituality of man quite dormant before the advent of Christ? It is purely a question of degree, and neither adds to nor subtracts from the ultimate truths of religion."

Mr. F. Taylor (Watersheddings, Oldham, Lancs.) regards the attempt to put Jesus in a class by himself—a class in which we must not share—as a baneful doctrine, founded on fear and idolatry:—

"To make His goodness, His truth, His righteousness, of a different quality from those of other good and true men violates my freedom, makes me a slavish follower cowed into abject submission, an underling chanting praises with the ulterior motive of securing future benefits."

Here Mr. Taylor quotes at length from Emerson's address to the divinity students at Cambridge in which the sage of Concord, alluding to historical Christianity, said: "It is not the doctrine of the soul but an exaggeration of the personal, the positive, the ritual. It has dwelt, it dwells, with noxious exaggeration about the person of Jesus. The soul knows no persons. It invites every man to expand to the full circle of the universe and will have no preferences but those of spontaneous love."

In Mr. Taylor's view, the worship of Jesus is the worship of a symbol—the highest we have, but still a symbol. "Few men," he says, "are able to worship God in the transcendental sense. They must see him wearing the garb of limitation, reflected in a symbol, personified. The Church itself is a pageant and symbol, the kindergarten system, not the mystic's contact with God, direct, free from earthly mixture." Mr. Taylor concludes:—

"I believe in the divinity of Jesus, yes, but I also believe in the basic divinity of all men. If His goodness cannot be my goodness I want none of it. I cannot worship a prodigy, a favourite, a character utterly removed from our common life. I will worship instead the heroic lives of men and women around me, men and women who are not perfect but yet are daily climbing the craggy heights that slope through darkness up to God."

Another contributor, who signs himself "R. Styx," and frankly owns to being an agnostic, is not influenced towards a belief in the divinity of Christ by His material miracles, most of which could be explained by the proved phenomena of modern Spiritualism, but is seriously exercised by the question whether the crucible of life in its normal processes could produce a Christ. In view of the fact that the spiritual influence of Jesus in all ages transcends that of all others both in quality and degree—except one or two such as the Buddha—our correspondent thinks the simplest working hypothesis is that he had a supernormal spiritual

inception. Exact proof is impossible, but it does seem "that one is forced to the view that Christ was not a normal person receiving special and continuous guidance."

Edith Stalker (Glasgow) asks whether we cannot accept the teaching of Swedenborg regarding Jesus. In many Spiritualist books and articles the Swedish seer is accepted as truly inspired and he teaches that Jesus is God manifest in human form. She believes that if Spiritualists would make a close study of Swedenborg's writings they would be greatly benefited.

D. D. HOME AND THE DIRECT VOICE.

By IRENE TOYE WARNER, F.R.A.S.

I think it will interest readers of *LIGHT* to know that D. D. Home has spoken in the "direct voice," for the first time, through the mediumship of Mrs. Roberts Johnson, at a private séance in Bristol.

A friend who was present has sent me an account which I now give. She has omitted to mention the following remarks heard by the sitters and also by myself from an adjoining room. After Mr. Home had spoken some time he addressed Mrs. Johnson: "I hope you will not be persecuted as I was, Mrs. Johnson—I endured every form of persecution! The fact is I was born a hundred years before my time." Someone asked, "Are you happy?" And after a slight pause Home answered, "Yes—but I should like to have remained on my plane to see my phenomena accepted as true, to know my honesty was vindicated. You see, I was very ambitious, and I didn't live long enough to do all I had hoped—I hope I am speaking through this trumpet properly; you see I feel awkward at it, as it's the first time I have manifested this way. It's much like speaking by telephone; I do not know if I am speaking too softly or shouting!"

A lady asked him if he remembered Lord Adare and Sergeant Cox (my own relative) who tested his phenomena with Sir W. Crookes, and he replied, "Yes, I often see them, but they are not here this evening." His voice was very clear and natural, except occasionally when it "cracked" and he had to pause for more power to be gathered.

My friend's report is as follows:—

"On July 8th, 1919, I was present at Mrs. Roberts Johnson's séance. After a few other manifestations, the trumpet or megaphone touched me on my knee and quite a loud and distinct voice said, 'I am D. D. Home, an old friend of yours and each time you have been present at these sittings I have been near and tried to communicate with you, but have always been frustrated.' I said I was very pleased he had come, and asked if he had seen several mutual friends whom I mentioned, especially Mr. John Beattie, whose guest Mr. Home was when we first met. He said, 'Yes, I have met him a few times, but not often, as he is in a higher sphere.' I asked, 'Have you seen my cousin, Edward Maer?' (He was a very remarkable writing medium many years ago and well known to Mr. Home). 'Yes, we have had several conversations, and I have seen all the Aunties!' These were my father's five sisters, always called 'the aunties.' A lady asked if it would be possible for her to use the slates which had belonged to him and which were now in her care, and he answered, 'You might try; I will do my best; I must take a look at them.' I asked whether he could communicate to me through them. He answered, 'I fear you have not sufficient power—you see we are not so young as we were once.' I replied that it was a great many years ago, and he rejoined, 'Yes, it must be fully forty years ago!' This was quite correct, for I was a girl at the time, and was thought to be slightly mediumistic. He continued, 'Do you remember the piece of Lord Adare's wedding cake which I brought for you and told you to put under your pillow?' 'Yes,' I replied, 'and do you remember the little brooch with the piece broken out of it? I have it yet.' 'Indeed I do; I have often been to see you. I was present at your wedding.' (Mr. Home died before my marriage.) Then he remarked, 'John Beattie had not enough faith to hold the live coal without being burnt!' This referred to a séance at their house when Mr. Home took a red-hot cinder from the fire with his bare hand and brought it across the room without the slightest singe, but Mr. Beattie dropped it, and Mr. Home, being then in a trance, said, 'Where is thy faith, John?' I feared to talk longer to Mr. Home because there were others wishing to speak, but later on Mrs. Johnson remarked, 'I am sure Mr. Home is still here!' and immediately my chair was twisted, and almost at the same moment Mrs. Johnson said she received a bump in the back. We asked if he could give us any physical manifestation, and the guide, 'David,' said they would see what could be done some other time.

"I knew much of D. D. Home in the past and greatly admired him. Sir Arthur Conan Doyle mentions him in his most recent paper in 'Nash's Magazine' and gives a very correct account on the whole, but I could put him quite right on some subjects, from D. D. Home's own lips, and if anything further is desired I will willingly furnish it.

"C. E. STANCOMB."

July 19th, 1919.

The whole of the above report is substantially correct, though I do not vouch for Home's identical words being

used, as I did not take notes at the time and, like Mrs. Stancomb, am relying on memory. That the great medium has at last spoken by "direct voice" those who heard him have not the slightest doubt, and we trust he will give further evidence of his survival and continued interest.

A SPIRITUALIST THROUGH THE BIBLE.

An interesting account of how Mr. T. E. Davies, manager of a film company in South Wales, came to be a Spiritualist is given by Mr. Sydney A. Moseley in his book, "An Amazing Séance and an Exposure." Young Davies, who was intended for the Church, discovered during his studies the passages in the Bible which appear to forbid intercourse with the spirit world:—

"A man also, or woman, that hath a familiar spirit, or that is a wizard, shall surely be put to death; they shall stone them with stones; their blood shall be upon them" (Lev. xx. 27).

"There shall not be found among you anyone . . . that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all these things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out from before thee" (Deut. xviii. 10—12).

This (says Mr. Moseley) decided Davies. He thenceforward gave up all studies of Spiritualism, and it was only after some years that a coincidence brought him back to the fold. He had married a woman who was rather inclined towards the belief of Spiritualism, and used to attend séances that were held at the local hall. She tried to persuade her husband to come to one of these séances, but he resolutely refused. He would accompany her to the hall, leave her there, and come to fetch her after the séance was over. This went on for some time. One night, however, he "felt impelled" to go with her, and at that séance his father, who had passed over some time before this, came into contact with him. He asked his son why he had given up Spiritualism, and he replied, "Because it is written in Leviticus and Deuteronomy that one is forbidden to hold intercourse with the spirit world." Back came the reply, "Foolish young man, why didn't you read on?" Davies went home, turned up the Bible, and read on, and he came to these passages, among others:—

"Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken!" (Luke xxiv. 25).

"All things are lawful unto me" (I. Cor. vi. 12).

"For why is my liberty judged of another man's conscience?" (I. Cor. x. 23).

"Be ye followers of me as I also am of Christ" (I. Cor. xi. i.).

"Now there are diversities of gifts, but the same Spirit. And there are diversities of operations; but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom . . . to another the working of miracles, to another prophecy, to another discerning of spirits. . . . But all these worketh that one and the selfsame Spirit, dividing to every man severally as He will" (I. Cor. xii. 4—11).

Thenceforward, convinced that the old orders did not apply under the new dispensation, he continued to attend séances, and his experiences have been so wonderful and convincing that he has made Spiritualism one of his prime objects in life.

HUSB FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts., acknowledges with thanks the following donations: Alec Hoscason, £1 1s.; Edzell, 2s.

ERRATUM.—In the sixth paragraph of our leader last week on "The Light of Reason" (page 244) the words "callous investigators" should, of course, be "callow investigators."

MARYLEBONE SPIRITUALIST ASSOCIATION.—As stated in our advt. columns, the meetings of this society will be held for the next three weeks at 3, Vere-street, W.1, instead of Steinway Hall. They will be resumed at the hall, after necessary alterations, on September 7th.

THE OPTOPHONE AND ITS INVENTOR.—We referred in *LIGHT* for the 7th September last to the "Optophone," the remarkable invention of Dr. Fournier d'Albe, in which, by virtue of one of the properties of the metal silenium, the vibrations of light are translated into those of sound in such a way as to make it possible for the blind to read by ear instead of by touch. From an account in Sunday's "Observer" of a lecture by the inventor on the 1st inst. at the British Scientific Products Exhibition, we learn that the "Optophone" is now passing beyond the experimental stage, and that the present instrument is expected to be in practical working order in a few months. The news will possess a special interest for those of our readers who remember Dr. Fournier d'Albe's addresses to the L.S.A. some years ago, or have read his books in the Alliance library, "New Light on Immortality" and "Two New Worlds," works which combine the results of much deep philosophical study and thought with the charm of a singularly lucid style.

"A SPIRIT DIAMOND."

STARTLING PSYCHIC RESULTS.

CROOKES AND FARADAY SAID TO BE OPERATING ON THE OTHER SIDE.

Through the courtesy of Dr. Abraham Wallace we are able to make the first public announcement of some most remarkable psychic phenomena. What the controlling Intelligences describe as a "spirit diamond" was produced, apparently by the joint manipulation of psychic power and an electrical machine. Among those responsible for the results achieved are said to be Sir William Crookes and Michael Faraday.

These phenomena occurred through the mediumship of a gentleman well known in the north of England. They took place in his own home, in the presence and with the assistance of members of his family.

The gentleman referred to gives us permission to communicate his name and address to recognised scientific inquirers only, to whom further details of the various events will be accessible.

He has supplied us with the following summary of the phenomena:—

I.

Towards the end of 1917 the fact that some abnormal power or force existed in the cases of certain members of my family was noticed. At the outset this power was confined to the movements of small pieces of furniture such as a table, a paper basket, etc., when the hands of these persons were placed upon the various articles. The movements took place in daylight or artificial light. Later, when their hands were placed upon a specially constructed instrument, it was found that similar movements occurred, and by using a long pointer moving over the letters of the alphabet (placed irregularly) coherent messages could be spelt out. It was obvious that there was some guiding intelligence behind the movements.

II.

During 1918 it was found that automatic writing could be produced by two members of my family.

III.

On December 27th last taps or raps upon the wood panelling of the dark room (the bath room) were heard and faint blue lights were seen by five persons at the same time in the room. Also movements of material objects took place in the room, such as the throwing of a glass negative into the bath from a shelf some seven feet distant, the placing of a porcelain developing dish (whole plate) upon the floor, the dish having previously been put on the top of a chest four feet high. This was done with no noise that could be heard by any of the five persons present. All these occurrences took place in darkness.

Coherent messages were spelled out by using the alphabet and writing down the letters at which a tap was heard upon the panelling, the bath, the floor, or practically anywhere in the room. The percussive effect of the taps was distinctly felt by placing the hand on the side of the bath against the spot upon which it seemed that the taps were being produced. By means of the conversations carried on through the system of alphabet and taps I have no doubt in my own mind that the controlling intelligence was that of my late second son, Lieut. X., killed in air action in France in November, 1916.

IV.

On January 6th, 1919, the first effect upon a sensitive plate was obtained, and very extraordinary results (from a human point of view) have since been produced by following the instructions received either by taps or automatic writing. These results do not appear unless definite instructions are first received—there does not appear to be the slightest human control in connection with them. In the early part of the year portraits of known relatives and strangers who had passed on appeared on the plates and later written messages developed out, both upon plates and also sheets of bromide paper. The plates were sometimes placed upon the forehead of the experimenter and sometimes upon the back of the head. In other cases they were held in the hands. In a few cases the plates were used in cameras in the usual way. Bromide sheets of paper were experimented with in the same manner as plates. In some instances the room was dark; in others lit by red light—that is where the dark room was the room used. When rooms downstairs were used, electric light, magnesium ribbon and sunlight have all been used. Quite recently experiments have been made with a powerful X-ray apparatus. I have proved that the intelligences who control all these experiments can nullify the action of actinic light upon a sensitive plate or paper when the following illuminants are used:—

(1) Sunlight; (2) Magnesium ribbon; (3) Electric light.

Also that a sensitive plate exposed to red light only (as far as the human conditions are concerned) can still have an image impressed upon the film which will develop out in the usual way.

I should state here that the handwriting of the majority of the messages I have referred to as appearing upon plates and sheets of bromide is that of a relative of my own who died in 1876. The signature, whether in full or only initials, is identical with his signature when in this world. The subject upon which he writes is one of the present day concerning myself and also the action I had intended taking regarding some property left to me under the will of the relative I have mentioned. Test plates provided and signed by friends have been used and photographic results obtained upon them in their presence.

V.

On June 6th, 1919, a specimen of materialised "fabrie" was produced by following the instructions received from the controlling intelligences. This is in my possession and has been examined and photographed with my microscope, but so far it has not been recognised as belonging to this world, though there are strong indications that it is connected with plant life. It is now (photographs of it) being examined at Cambridge and Newnham.

VI.

Since July 8th, 1919, further experiments, always following instructions from the controlling intelligences, who now give their names as M. Faraday and Sir William Crookes, have been carried out in connection with the electric discharge of Leyden jars coupled up to a large eight plate Wimshurst machine. Four experiments have been made, with the following results:—

1. The production upon a glass plate of a small fragment of clear crystalline substance. I am told it is diamond, and I find it behaves as such.

2. A rough triangular fragment of clear crystalline substance containing a large number of crystalline plates. These vary in outline from an equilateral triangle to an irregular hexagon. They do not transmit light, but reflect it of a reddish yellow. This was also produced upon a clean glass plate.

3. A mass of small metallic fragments mixed with pieces of clear crystalline substance. These metallic fragments, I am told, are the fragments of a metal called "Lantium," as it exists in "their world." It is unknown in this world.

4. A large fragment of the same crystalline substance as No. 1, together with many pieces of No. 2. These were produced in a heavy chrome nickel steel mortar (ten pounds in weight) after eighty heavy discharges of the Leyden jar.

This piece of crystalline substance and the fragments are, I am told, the "first beginnings of diamond." I have cut glass with the large fragment, it measuring approximately .175 inches by .15 inches by .125 inches.

VII.

The large fragment referred to under VI. 4 was produced on July 13th, and on July 14th I placed it and a diamond brooch set in platinum upon the vulcanite shutter of a closed wooden dark slide containing a quarter plate anti-screen Wellington. This I placed ten inches beneath a powerful X-ray tube, and ran the tube for one minute. Upon developing the plate, there were found no shadow images of the platinum setting or the diamonds (the latter I did not expect to see), and written in a sort of aperture in the film are the words:—

"A SPIRIT DIAMOND."



All the messages bear, as well as a signature, the symbol which I understand was Solomon's seal and now signifies the double sign of the Trinity.

A BUREAU FOR INQUIRERS.

To meet the present great demand for information on matters relating to Spiritualism, there has been established in connection with the London Spiritualist Alliance an Inquiry Bureau, of which Mr. Percy R. Street has kindly consented to take charge as Honorary Director. Mr. Street attends at the offices of the Alliance, 6, Queen Square, on Tuesday afternoons from three to four, and on Friday evenings from five to seven, to meet inquirers and give them information and advice.

THE MYSTERY OF SLEEP.—In the village taxers and taxed were fast asleep. Dreaming, perhaps, of banquets, as the starved usually do, and of rest and ease, as the driven slave and the yoked ox may, its lean inhabitants slept soundly, and were fed and freed.—DICKENS ("A Tale of Two Cities.")

THE LIFE AND THE LETTER.—Jesus was too wise to ordain a book, or to write a book, or to fasten a book on his kingdom. He was so wise that he committed his kingdom to the guidance of the Spirit, a living Spirit, who can minister to the ever-changing thoughts and conditions of the world and of men—a living Spirit who can, as it were, suit His working to the ever-arising needs of the human spirit.—From "The Fetter of Protestantism" in the "Hibbert Journal."

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Marylebone Spiritualist Association, Ltd., 3, Vere-street, Oxford-street, W.1.—6.30, Dr. W. J. Vanstone. August 17th, Rev. Susanna Harris.

The London Spiritualist Mission, 13, Pembroke Place, W.2.—11, Mr. E. W. Beard; 6.30, Mr. Ernest Meads. Wednesday, August 13th, 7.30, Miss Florence Morse.

Walthamstow, 342, Hoe-street.—7, Mrs. Bloodworth. Shepherd's Bush.—73, Becklow-road.—7, Kingston-on-Thames.—Bishop's Hall, Thames-street.—6.30.

Lewisham.—The Priory, High-street.—6.30, Mrs. Clare O. Hadley.

Croydon.—117b, High-street.—11, Mrs. Julie Scholey; 6.30, Mr. George Prior.

Wimbledon Spiritual Mission, 4 & 5, Broadway.—6.30, Miss Ellen Conroy. Wednesday, 7.30, Mrs. Orłowski.

Camberwell.—Windsor Hall, Denmark Hill, S.E.15.—11, Mr. G. T. Brown; 6.30, Mrs. Cannock.

Peckham.—Lausanne-road.—11.30, circle; 7, Mrs. Mary Crowder, address and clairvoyance. Thursday, 8, Mrs. Harvey.

Woolwich and Plumstead.—Perseverance Hall, Villas-rd., Plumstead.—7, Mrs. M. Gordon, address and clairvoyance. Wednesday, 8, Mrs. Cannock, address and clairvoyance.

Battersea.—45, St. John's Hill, Clapham Junction.—11.30, circle; 6.30, Mr. H. J. Adams, B.A. 14th, 8.15, Mrs. Bloodworth.

Holloway.—Grovedale Hall (near Highgate Tube Station).—11, Mrs. Brookman; 3, Lyceum; 7, Mr. G. Tayler Gwinn. Wednesday, 8, Mr. A. Punter. Sunday, 17th, 11, Mr. Drinkwater; 7, Mr. T. O. Todd.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, addresses and clairvoyance, Mr. A. Maskell; 3, Lyceum. Monday, 7.15, Mr. Maskell. Inquirers' meeting every Tuesday at 3, and Thursday, 7.15, questions and clairvoyance. A hearty welcome to all meetings.

Brighton.—Athenæum Hall.—11.15 and 7, Mr. Spencer (Glasgow), addresses and descriptions; 3, Lyceum. Wednesday, 8, public meeting, Mr. Spencer. Thursday, August 21st, lecture by Mr. Percy R. Street on "Wireless Messages from the Living Dead," at Union Church Institute, Queen Square.

Spiritualist Services are held in LONDON on Sundays as follows.

	A.M.	P.M.
*Battersea, 45, St. John's Hill, Clapham Junction	11-30	6-30
*Brixton, 143a, Stockwell Park Road		7-0
Camberwell, People's Church, Windsor Road, Denmark Hill	11-0	6-30
*Clapham, Reform Club, St. Luke's Road	11-0	7-0
Croydon, Gymnasium Hall, High Street	11-0	6-30
*Ealing, 5a, Uxbridge Road, Ealing Broadway		7-0
Forest Gate, E.L.S.A., Earlham Hall, Earlham Grove		7-0
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NOTES BY THE WAY.

Spiritualism is still young enough not to have outgrown the self-conscious stage, but we hope to see the day when it will be less painfully aware of itself. When Socialism was still a new thing, we had an enthusiastic and aggressive friend who felt it his duty to burst out in all gatherings—it might be a wedding breakfast—with the defiant proclamation "I am a Socialist!" "Well, supposing you are," was the retort of a quiet observer on one occasion, "why should it make you uncomfortable?" To live as though you always had to be on your defence instead of taking yourself for granted—that is a raw stage of development. We should have left it behind by this time. We recall the time when the average Spiritualist was as self-conscious as an Irishman newly arrived in the land of the base and brutal Saxon. There should be nothing to differentiate the Spiritualist from any other respectable member of the community, except his natural interest in the progress of Spiritualism as a movement. With the official organisation of the movement we are sufficiently concerned to aspire that it shall be carried on as capably as possible. But as to any social centres, we would like to see them able to put syllabuses and sessions into the background and exist for weeks without a continual diet of lectures and demonstrations.

F. E. Y. tells us that "at a small private circle a spirit claiming to be that of a young man sleeping on earth has frequently announced his presence and given messages." Our correspondent continues:—

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It is an interesting case, but very far from unique. Leading investigators have noted the phenomenon several times. While it adds to the difficulties of investigation, it certainly throws fresh light on the powers of the spirit while incarnate.

We have more than once referred to the work as mystic, musician and author of Mr. Francis Grierson, who has now left the United States for a stay in Toronto. The Canadian newspapers have welcomed his arrival in conspicuous fashion, and the "Toronto Globe" of the 5th ult. publishes an article on his career, with a portrait, referring to his prediction, in "The Invincible

Alliance," of the great war and the world-revolution. He foretold the alliance of Great Britain and the United States, declaring that "the destiny of America is wrapped up in that of England. On the day that England sinks to a second-class Power in Europe, America's troubles will begin." That was in 1913. Referring to his extraordinary career, the journal remarks:—

To-day this musician, this prophet, is in Toronto dwelling in a great, old-fashioned house in Sherborne-street, prophesying a Pan-Anglo-Saxon empire. He has talked with a French Emperor. He has played the piano for the brilliant royal court of the greatest of modern democracies. He has known Russia, Germany, Austria and England intimately for over fifty years. He predicted the late bloody war. Foreseeing it, he returned seven months before its outbreak to America after an absence of over thirty years.

Another Canadian newspaper refers to him as a world celebrity whose career has been one of the most remarkable in the history of letters and art. We who have some first-hand knowledge of the man can readily endorse the description. Rarely has the world seen such a combination of art, literature and mystical philosophy. We recall what a stir was created in English literary circles by one of his books in which he gave some account of himself and his adventures. He has been personally acquainted with nearly all the greatest figures in the world's history during the last forty years. Our own interest in him is increased by our knowledge that he was closely associated with our own movement in its earlier days, and still watches its career with sympathy.

SUBCONSCIOUS-MIND THEORIES.

"Brigadier-General" writes:—

The inadequacy of the subconscious-mind theory as an explanation of all the phenomena of Spiritualism has often been pointed out in your columns. Here is a case in point:—

I sit once or twice a week with my wife, using the letters of the alphabet, arranged on a table, and an indicator. Sometimes, but not often, my son is present and acts as recorder.

Here, then, is no question of a professional medium, and I do not think either my wife or I have any psychic powers.

I think I am in communication with a near relative (whom I will call G.) who was killed in the war.

At every sitting I get statements and answers to questions, all of which bear the stamp of G.'s personality.

Now, if all these are the result of the working of our subconscious minds, it seems to me that it is necessary to assume either that (1) My subconscious mind, or that of my wife, dominates the situation and supplies the statements and answers; or (2) Our subconscious minds agree to choose the same subject, to give the same answers and make the same statements throughout long sittings on different occasions.

Is it possible to believe this? or is there any alternative explanation based on the subconscious-mind theory?

I am convinced on other grounds of the survival of personality and the possibility of communication, but I am well aware of the possibility of error in individual cases, and if this is one of them I should infinitely prefer to be undeceived.

Will any of your readers who have wide experience of Spiritualistic phenomena be kind enough to criticise.

THE TEST OF SPIRIT.—Every mechanic knows that the work is straight and true when it stands the test of the spirit level. If you can get your thoughts on the spirit level of humanity you will do straight and good work when you talk of betterment. Consciously condescend to those you teach and you work with a tilted level in which the spirit withdraws to the other end and leaves you with the empty bubble.—E. KAY ROBINSON.

"IS SPIRIT COMMUNION A SIN?"

We present a selection from further letters received on this subject:—

DR. ELLIS POWELL.

The Bishop of London is so transparently sincere, and so whole-hearted in his devotion to the cause of Christianity, that one can only with great reluctance criticise his utterances. In the instance to which you call my attention he has tied himself up in an intellectual knot.

He declared that it is a sin for us to seek to know what we could not know. Now sin is the doing of evil with the knowledge of its real character. To constitute sin there must be deliberate choice of the evil act, in defiance of the divine or moral prohibition. A child of six months old cannot steal, for it has no knowledge of the moral veto against theft. Neither can an imbecile commit the sin of covetousness, for he does not know it to be wrong; nor an animal be guilty of adultery, since he is ignorant of any code which forbids it.

Now how can man possibly measure the bounds of knowledge so as to be aware that he can know Fact A, which is within the frontier, while he must remain eternally ignorant of Fact B, which is on the other side? He can never be cognisant of Fact B until he has discovered it. If he discovers it, he has proved that he can know it. Therefore it is not one of the facts which, as the Bishop says, we cannot know. If he fails to discover it, he must be for ever ignorant of its nature; so that, according to the Bishop, he commits sin for seeking to know something which is outside his conception, outside his consciousness, utterly foreign to his intellect. Yet, until he tries, he cannot know that the fact is beyond his intellectual range. If the endeavour be sin, all scientific effort and experiment are sin, unless they are crowned with success, when they cease to bear the unholy brand.

Notice where this takes us. The square root of $-x$ (minus x) is, in our present state of mathematical knowledge, undiscoverable, so that the thinker who ponders over it is a sinner. He dies (let us suppose) and in another age the secret is discovered. Therefore the first thinker was not a sinner after all, though he died in the odour of iniquity. The alchemists, for centuries, sought the secret of the transmutation of metals. They failed; for, said later science, they essayed an impossibility. They were trying to know what they could not know and (according to the Bishop) they were sinners. But suddenly appears radio-activity upon the scene and opens up more than a prospect that the secret of transmutation may be discoverable after all. So that the alchemists were *not* sinners—unless, indeed, radio-activity ultimately proves to be a will o' the wisp, in which case they *were*. In what a hopeless intellectual tangle does the Bishop's dogma involve him.

I feel sure that three centuries ago the Bishop would have denounced any endeavour to discover the nature of the substances burning in stars so distant that the imagination reels at the thought of their remoteness. He would have said it was a sin to attempt to know that which we could not know, that which it was inconceivable we should ever bring within the range of scientific certainty. Yet it has been done. Was the earliest experimentalist at spectrum analysis a sinner until he succeeded, and would he have remained a sinner if he had failed?

MISS H. A. DALLAS.

It is more than a quarter of a century since I first heard the Bishop of London give an address; he was then working in East London as the head of the Oxford House Settlement. From that time I have had a most respectful admiration for his noble qualities of heart, his brotherly sympathy with his fellow men, which is part of his profound belief in the love of God as manifested in the life and sacrifice of Christ. It was therefore particularly surprising and painful to me to read what he is reported (in the "Times") to have said on the occasion of a service held recently in Hyde Park to commemorate those who fell in the war. I wonder whether he has been correctly reported? Is it possible that he denoted attempts to communicate with the departed as a "sin"? or that he can have said that this "sin" consists in seeking to "know what we could not know," and that at the same time he said, "let the great scientists do what they like." If it is a sin, why should "great scientists" be permitted to commit it? And it is almost inconceivable that so sane a man as the Bishop of London can have dogmatically claimed to know what are the limits of human knowledge. The report is such a jumble of extraordinary statements that I venture to think that there is considerable misstatement. It seems fairly obvious, however, that the Bishop said something which led his hearers to think that he regards any attempt to communicate on the part of "ordinary mourners" as reprehensible. Why? His reasons are not given in the report.

The experience which he related on this occasion shows that he regards communication, when it is spontaneously initiated by the spirit that has passed on, not only as legitimate, but as a boon granted by God and a great privilege; it is not, therefore, easy to see how it can become a "sin" to "seek" this privilege of communication. We could quite understand if the Bishop had warned his hearers that

not everyone is fitted to experiment in this direction, and had reiterated the teaching of Tennyson when he urges that a man must be both "pure in heart and sound in head" if he would hold "an hour's communion with the dead." But we cannot understand the condemnation attached to the seeker if the search is reverently and carefully made. In this connection I will venture to quote from a private letter recently received from one of those whom the Bishop is reported to have called "ordinary mourners." She says:

"I know you will rejoice with me when I tell you what a wonderful thing has happened to me. I can now hear the joy bells ringing in peace, and hear and see the rejoicing on every side, without a tear or a sigh. . . . After telling me of the remarkable experience she had had she continues: 'How good God is to have allowed me this absolute proof that my darling lives and is his own dear self which I love so. I have sought and found, have knocked and it has been opened, and I am full of thankfulness! God is indeed love.'"

Would the Bishop deny that this mother had the right thus to seek? If so, is he not "making the heart of the righteous sad, whom God hath not made sad"? That is a very serious responsibility and strangely out of keeping with the spirit of Him who came to bind up the broken hearted and who granted to His doubting disciple the evidence that he sought, that he was indeed in communication with One who had passed through death.

I am convinced that so sympathetic and large hearted a man as the Bishop would not act so if he knew what we know who have been in touch with seekers for many years.

I will briefly mention two of the cases I might cite from my own experience:—

(1) A man, after twenty-five years of agnosticism, began to "seek," and seeking found the truth which has changed his outlook and made him able to endure through these recent years bereavements which have left him lonely and desolate.

(2) A widow who, when I first knew her two years ago, was stricken so sorely that she looked as if her hold on physical life was precarious, has sought and found, and has written to me of the wonderful change and the happiness which has come to her.

A few months ago I was surprised by a message coming to me from her husband (who took pains to identify himself) and who gave his message through a medium who was up to that time a complete stranger to me. The message was a touching expression of his gratitude for the help which had come to his family, and a statement of his "surprise" at the change in his home.

Cases of this kind could easily be multiplied, but these two will suffice to illustrate my point, which is that those who "seek" to give opportunity for their friends who have passed on to manifest their nearness, if they do so "reverently, discreetly, advisedly, soberly and in the fear of God," do not seek in vain, for the blessing of God is upon them, and is proved to them by the light and comfort and fresh impulses of courage and endurance which they experience.

I may say in connection with the last case that my friend has shown just the kind of will, restraint, balanced judgment and purity of aim that constitutes the best qualification for one who "seeks" to open up communication with those in the Unseen; through her another sad and bereaved wife has been brought out of the valley of the shadow of death into the realisation of life and light, and a vicar who knows them both has said that what he has seen of the change wrought in these two lives has impressed him more than anything he has read, as a *living* witness to the genuine character of their intercourse with those we often mistakenly call "the departed."

MRS. JOY SNELL (Author of "The Ministry of Angels").

Evidence, abundant and irrefutable, is provided in these days of communications between the so-called dead and the living. Thousands upon thousands of the latter have thanked God for the solace and comfort they have thus obtained when sorely bereaved. But the Bishop of London, while acknowledging that the dead may return, declares it is wrong to seek to communicate with them because God never intended that such communication should take place.

That the Bishop is a good man there is also abundance of evidence. But he discloses a very serious flaw in his goodness, or in his spiritual understanding, when, taking advantage of his high ecclesiastical authority, he dares assume the awful responsibility of telling those who mourn their loved ones slain in battle that it is contrary to God's will that they should seek to hold communion with them.

Death, as it is revealed to us by the good who have died, affords the crowning proof of Divine love and beneficence. Sought in the right spirit—in a holy and reverential spirit—communion with the dead may be the greatest of blessings. For myself I can truly say that from the dead, so-called, I have learned much more of life—of the life more abundant and everlasting—than I have from those who still abide on earth and whose vision is restricted to this life alone. From them I have indeed learned that Christ is a living Christ and that His teachings are true—gloriously true. And glad am I that I have been privileged to impart to many the "good tidings of great joy" which I have received from them.

MR. PERCY R. STREET.

If the published accounts of Dr. Ingram's utterances are substantially correct, he is guilty of inconsistency, and shows a sad lack of logic. With the same breath he declares it is a sin to "seek to know what we cannot know," and proceeds to relate a thrilling story of the mother of an airman killed in battle having communion with her son. It is certainly the happening of the impossible—the knowing what we cannot know. It is either false or true. If false, why torment anguished hearts with its lure? If true, why declare it to be sinful? If it is sinful, why relate it at all?

If this communion of mother and son occurred, it must be in accordance with natural law. Spiritualism claims no more than this—save that its adherents seek a closer knowledge of the law in order that the experience of the few may be that of the many. Let the Bishop think again.

W. J. CRAWFORD, D.Sc.

(Author of "The Reality of Psychic Phenomena," etc.).

Dr. Ingram's dictum that it is a sin to seek to know what we cannot know seems paradoxical. Who is to determine the unknowable subjects? Is a phenomenon of life, because it clashes with pre-conceived ideas, to remain for ever in obscurity? Of what use is the intellect if it is not to be employed in discovering everything within the limits of its capacity?

To my mind the Creator has purposely surrounded man with apparent mysteries—mysteries of matter, mind, of consciousness, of time, of space—and has left him to clear them up as he best can so that in the strife he may develop his intellectual and creative faculties. Far from considering that the pursuit of knowledge is a sin I think it would be a sin to look calmly on and do nothing when a new field of research opens out to our view.

If man passes into a new world and a new sphere of action after bodily death, it can only be by the express will and purpose of the Creator. If the Creator had intended that there should be no communication between our world and that other world, there would be none. The fact that there is such communication shows that no insuperable barrier has been built up of set purpose. Hence it follows that the human intellect may endeavour, by patient exploration and research, to learn all it can about that after-death world. The word "sin" has no meaning where the simple acquisition of knowledge is concerned.

It passes my comprehension to understand why we should not seek the consolation of hearing again the voice of the beloved one and of knowing that all is well with him. Rather should we be thankful that in these days such a thing is possible.

MRS. PHILIP CH. DE Crespigny.

As earnest seekers for truth we may ask, in no mere spirit of controversy, why we should take the Bishop's word for it—that it is a sin to seek to know, or, that we cannot know—anything. It appears almost obvious that, having mastered more or less the elements of physical matter, the next step in the evolution of man's brain and consciousness is the rending of the veil, the building of the bridge between the two planes of existence, divided only by a vibration so subtle as to be beyond the perception of the five senses of man. If telepathy, or communication between mind and mind incarnate be not wrong, why should communication with mind disembodied be anathema?

According to the old belief, that those passing from this plane were suddenly transformed into transcendental beings living in the actual presence of the Highest, it was perhaps consistent to call it presumptuous on the part of humanity to attempt to intrude; but the Bishop admits—and a very great admission it is from a high dignitary of the Church—that our friends are the same five minutes after death as they were five minutes before; why, therefore, is it wrong to attempt to get into communication with them? If the infinitesimal vibration that once stood between us and the discovery of wireless telegraphy is not to be regarded as a flaming sword for ever excluding us from further knowledge, why should any other infinitesimal vibration be so regarded?

If it had not been for the earnest attempts of Sir Oliver Lodge and other great minds to establish communication with the dead, we should still be without the enlightenment to which Dr. Ingram's own admission is due—though not necessarily at first hand—we should still be floundering in the slough which was all orthodoxy had to offer. To "sleep" without a body till the Day of Judgment, or to be instantly translated from mediocrity in this world to the level of arch-angels, or both, appeared to be the demand made upon true faith. Through communication with the dead we have learned that the next plane is just a little in advance of, but very similar to, this; without that communication we should not have learned it. But of one fact we may feel assured—that if those on the other side do not wish to communicate with us, no power we can exercise will make them do so; the only force through which we can influence them is the eternal tie of love, a motive force that can surely hurt no one.

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THE MEDIUMSHIP OF DANIEL D. HOME.

Just thirty years ago, in this month of August, the Society for Psychical Research published in its Journal a long, elaborate and minutely careful analysis, signed by Professor (now Sir William) Barrett and the late Mr. F. W. H. Myers, of Mrs. D. D. Home's life of her husband (the book is in the library of the London Spiritualist Alliance). The Journal's readers were given the assurance that Mr. Myers had verified for himself the collection of autograph MSS. on which the book was founded and which consisted of the letters of more than a hundred correspondents, and had arrived at the conclusion that they might "be confidently accepted as genuine." To the question whether Home had ever been convicted of fraud the authors of the notice replied that "there has been neither actual exposure, nor even inferential ground for explaining his phenomena in that way." The next question was, Has he satisfied any trained observer in a series of experiments selected by the observer and not by himself? In answer to that they pointed to the experiments of Sir William (then Mr.) Crookes, Lords Crawford and Dunraven being witnesses. The third question concerned conjuring. Were the phenomena clearly beyond the range of an accomplished conjurer? Well, experts in conjuring had failed "to explain in detail the more remarkable records." The writers subjoined a list of thirty-five cases—some of them very striking—in which messages were given through Home which were recognised as coming from departed friends or persons known to the recipients of the messages. In discussing these cases Messrs. Barrett and Myers wrote:—

"We propose the question: 'Have Home's phenomena ever been plausibly explained as conjuring tricks, or in accordance with known laws of Nature?' And we answer, 'No; they have not been so explained—nor can we so explain them.' In discussing this special question we can claim such competence as may accrue to us from having taken a share in various exposures of phenomena depending on conscious or unconscious fraud and from a pretty wide acquaintance with the history of Spiritualistic and 'Theosophical' impostures. We have also had the advantage of consulting experts in conjuring; and we have certainly studied the evidence more carefully than many of those who have reviewed it elsewhere. Here, however, our competence ends. We did not witness the facts; and no expression of belief or disbelief on our part can have independent value."

ODOURS AND ESSENCES.

To die in the "odour of sanctity" is a phrase which sometimes may have a literal interpretation. One of the commonest effects at a séance is the giving of scents: the whole atmosphere of the room is suddenly impregnated with some unfamiliar perfume. In sittings for materialisation, if anything goes wrong temporarily with the occult chemical work of the guides, there may be evidence of it in odours which are anything but pleasant. It has been very frequently recorded that, on the exhumation and translation of the body of a saint, sweet and unaccountable perfumes have been noticed. When the body of St. Casimir, Patron of Poland, who died in 1483, was exhumed 120 years after his death, it was found quite entire, and exhaled a sweet smell: and there are very many other instances of the same thing. St. Philip Neri could sometimes perceive the moral condition of his penitents by the smell of them, and he detected a "horrid stench" about people addicted to vice. LIGHT, some years ago, printed the following paragraph: "At the séances at which Mr. Stainton Moses and Mrs. Everitt were the mediums, the sitters became conscious of perfumes which were unaccountable unless they were of psychic origin." The recorded odours of sanctity are various. One saint, towards the end of life gave out a perfume of wall-flowers, and St. Rose, of Viterbo, that of roses. St. Cajetan and St. Francois de Paul emitted an odour recalling respectively the scent of orange-blossom and that of musk. —From "The Wonders of the Saints," by the Rev. F. Fielding-Ould.

CROWBOROUGH WITCHES.—Crowborough and its neighbourhood seem to have offered favourable conditions for the operations of witches. . . . Dame Garson, who flourished in the wild region of Duddleswell, is still remembered by some of the old surviving inhabitants. Like most witches, she could assume the form of any animal. . . . A gentleman in the neighbourhood who was fond of hunting and kept a pack of hounds, one day started a hare on Old Lands Farm. There was an exciting run for two or three miles, when the hare doubled back to Duddleswell and, closely followed by the hounds, made straight for Dame Garson's cottage, jumped over the garden gate and through a little window into the house, disappearing just as the foremost hound grazed its back, when a voice was heard from the interior: "Ah! my boys, you ain't got me yet." This, my informant told me, was a true story. "It's no use telling what's not true. Why, I be there myself and see it. It's quite true. The hare was Dame Garson herself."—"An Illustrated Guide to Crowborough," by Boys FIMMIX.

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HUMAN SURVIVAL AND WORLD PROGRESS.

We found more than usual interest in the current issue of the "Quest," and especially in the opening article, "Regenerative Reconstruction," by the editor, Mr. G. R. S. Mead. Mr. Mead is a deep thinker, but he is also an acute one.

In reviewing the present world-condition, he sees that the old order is, to all appearance, at an end. A jerry-built civilisation has been brought down in ruins; the old palliatives—tinkering, patching and wall-papering—which once served to keep the crazy structure intact and to lull its inmates into a false sense of security, are no longer possible. To-day "the general air is dense and tense with manifold rumours of reconstruction." That reconstruction must be sound and thorough, and the fact is faced fearlessly by every true thinker. "Hard work it will indubitably have to be, a most persistent and strenuous effort." It will, indeed, have to be a new world-order and not merely the reform of a single community, even if that community be at the head of the nations. In this connection Mr. Mead says some excellent things about the condition of Russia—"the soul of Russia is being crucified; she is scapegoat for the world." This is a viewpoint beyond the range of the mere politician or the average economist. It recognizes that the reconstruction of human institutions is in essence a spiritual process.

After dealing in clear and comprehensive fashion with some of the principles and forces involved in the recasting of our shattered social order—we note, in passing, the remark that "the Church is no longer to-day even expected to lead the way"—Mr. Mead considers some of the guiding ideas involved, and here he becomes so interesting that we may quote:—

What could be of more general living interest to all alike than the great question of man's survival of bodily death—this not simply as a matter of faith, but as a possibility of actual knowledge? Now, is this something that may possibly engage general attention in the future? As a matter of fact, it is already beginning to take hold of the popular imagination; and it may be said to have already evoked a widespread interest. Let the fight for the knowledge of this truth once become a general concern, and there is little doubt that we shall have a fire lighted that will steadily burn up ever more brightly and become an illuminating flame for all humanity. The more keenly the question is debated, the more will the truth of the matter be brought out. Once let it be established that it is possible to extend the field of knowledge so as to embrace what has hitherto been in modern times generally considered, by clergy and laity alike, an utterly unknowable realm, and the whole religious question will assume a new aspect . . . it will assume a practical bearing on life which at present it sadly lacks as far as the masses, both educated and uneducated, are concerned.

That, of course, is the attitude of every intelligent and progressive Spiritualist, who fully shares the view more than once expressed by the Rev. Dr. Cobb that the idea of human survival cannot come to its full fruition until it has become a part of the race consciousness and is thus able to vitalise the whole of human thinking, giving us a new attitude to life and reviving that "vision" for want of which the people perish.

Mr. Mead rightly notes that "psychical communications are unanimous on the point that the future of man's soul is conditioned by his deeds, good and bad, here in the body." No longer is the question of a life after death "to be considered a matter of faith, of divine revelation, of priestly authority, or of religious dogma: it is to be classed as a fact of human knowledge." And, continuing, Mr. Mead writes:—

That would make all the difference in the world. Let the masses but once grasp that it is so, that it is a scientific

fact, and not a bogey of priestly invention, nor a superstition from the benighted ages of a pre-scientific past; let them but once regain the belief that love and unselfishness and care for their fellows are the most vital basis of their future well-being, and the rottenness of the atheistic, materialistic gospel in all its manifold disguises, and so logically and nakedly carried out by the red terror, will be recognised for the destructive, disintegrating thing that it really is.

With this deepening and enrichment of human life will come a power that will outwork itself beneficently in every human activity, for the question of survival belongs to the very core of the matter—it is a "central truth."

It is such ideas as these which help us to advance, for they fertilise our thinking and make it generative.

This is the Larger Spiritualism. It takes in and reduces to their true proportions a multitude of questions of policy, method and direction—departmental matters important only in their own sphere—that would cease to agitate us if we saw them in their right relations. A new and mighty crisis in the affairs of humanity at large is upon us. A great spiritual impulsion is at work. Let us go forward, not as a herd of scuffling sheep, ignorant of the force which impels us, but rather as an army, united, disciplined, resolute, ready to sink individual differences of view in a collective consciousness of the government of a higher world, a government which demands not merely passive obedience, but intelligent co-operation.

GROSS LIBELS: A BITTER CRY.

To the Editor of LIGHT.

SIR,—You will be surprised to hear from me as, I regret to say, we have not yet been personally introduced. In spite of this I now ask if you can assist me in any way to free myself from the offensive, if puerile, libels which are so constantly hurled at my head.

I am in truth a highly intelligent and hard-working personality—if you doubt this I refer you for my character to Milton and Goethe. And yet certain bishops, lawyers, merchants, even men who term themselves philosophers, libel me as a hopeless idiot who would disgrace Colney Hatch.

They say I occupy my time in senselessly moving tables and chairs and in making them give out meaningless raps: in pretending to be Julius Caesar, or even the sister, cousin or aunt of some insignificant human being: in using language which a consumptive curate would scorn as emasculate. And they say I am such an insensate fool that I do all these silly things in order to make human beings my slaves. From information which I have received I can inform you that Milton and Goethe are simply wild at this travesty of their supreme representation.

Situated as you are, sir, you can treat these congenital idiots with silent contempt. But situated as I am? The position is intolerable. Why, if you on earth begin to believe them you will lose all belief in my existence! A creature so ridiculous as that depicted by them could not possibly exist!

Can I bring an action for libel? If so, please give me the names of a good solicitor and a King's Counsel. I will, of course, be responsible for the fees, which would necessarily be heavy, as I am believed to have at command the wealth of all millionaires.

I am, sir,
Your obedient servant (Ha! Ha!),

MEPHISTOPHELES.

You on earth do not live in your bodies, but *through* them you manifest your spiritual selves. In the same way spirits are in the worlds of space, but not of them, and the various solar systems are but aggregations of substance, more actual than what you call matter, but nevertheless material, more material than the solar system we know, in the sense of being more *real*, more *substantial*. — From "Letters from the Other Side."

SCIENTIFIC ASTROLOGY. — Mr. G. MacLachlan, in the current number of "Modern Astrology," draws attention to the distortion of the horoscope that would occur if the figure were drawn strictly according to the number of degrees allotted to each of the twelve houses. The familiar circular map of the text-books presents to the eye unvarying spaces of 30 degrees, whereas, in these latitudes, portions of the Ecliptic, varying from 15 to 60 degrees, may occupy each house. It is only in horoscopes cast for equatorial regions that the 360 degrees of the Zodiac are equally distributed over the twelve divisions of the figure. The distortion gives rise to some curious variations from the circular form, and it is suggested that they may not be without influence upon the character and fortune of the native. The subject is a novel and interesting one for students of astrology. The article is illustrated by a number of oddly-shaped diagrams.—A. B.

A CENTRAL INSTITUTE FOR SPIRITUALISM.

We have received the following letter from Sir Arthur Conan Doyle:—

By a coincidence I have received two letters in the last few days showing how other nations are building up worthy temples to form central points for the great spiritual movement now going on all over the world.

One was from the National Spiritualists' Association of Washington, in America, and it says: "The erection of a splendid and commodious National Memorial Temple is now receiving liberal donations. That Temple, with its administration building, library, reading room, séance rooms, record vaults, auditoriums for conventions, meetings and Lyceum, will indeed become a world benefit."

The other was from Dr. Geley, in Paris, and describes how, at 89, Avenue Nial, a great establishment is being formed through the enlightened liberality of M. Jean Meyer, where every conceivable aid to the student of psychic matters will be available.

The small results attending your own appeals are disheartening compared with these great foundations, and it is the more surprising since the whole world admits that Great Britain is now leading the way in this tremendous religious evolution. I trust that the fact only needs to be stated in order to induce some of those who have themselves gained consolation to come forward and help to erect that which might bring so much consolation to others.

It has been suggested that I should appeal in the general press, but surely that would be a humiliating course to take.

ARTHUR CONAN DOYLE.

A SPIRIT PHOTOGRAPH AT CREWE.

A father and mother in Lancashire send us particulars of an excellent spirit photograph of their son, obtained through the Crewe Circle on July 31st. He was a seaman gunner in the R.N.V.R., and his steamer, an oil tanker, was lost at sea in September, 1918, owing to a fire on board, many of the crew meeting a tragic death.

The father took to Mr. Hope, at Crewe, a box of photographic plates bought in Liverpool. "These were kept sealed," he says, "until I opened them and placed four plates in the slides, with my own hands, at the same time writing my name on each plate. No other hands touched them."

When the plates were developed a picture of the dead son appeared on one. The father describes it as "a wonderful, speaking likeness, being so striking that it was almost a shock." He adds: "I trust this further bit of evidence will help you in your great work of proving to the bereaved that their beloved ones are not lost."

PSYCHIC SCIENCE IN ICELAND.

Professor Haraldur Nielsson, of the University of Iceland, who paid us a welcome visit last week, related an interesting psychic experience. A young man in Iceland who knew nothing whatever about Spiritualism or mediumship was brought into contact with an experimental circle. It was then found that the youth possessed extraordinary psychic powers. Through his mediumship came automatic writing, the direct voice, trance speaking, and materialisation. All the phenomena were of a very pronounced character, and were verified under strict test conditions. Amongst the sitters were some of the leading minds in the country.

THE OMNIPRESENCE OF THE ETHER.—This invisible and elastic ether fills all space and floods the universe at large. In it suns blaze, stars shine, worlds and planets roll, meteors flash, and comets rush in their mysterious flight. In it all material and physical things exist, for it is to them not only the primary medium of their existence, but, just as the infinite and ever-active energy of the Divine is to the universe the stimulating Spirit of its energies and powers, so this ethereal ocean is to the material and physical universe the exciting and stimulating medium of all its activities, energies and powers; and without which, though all material and physical things were endowed with the varied capacities of their kind or life, yet they could neither exert nor exercise them, nor even exhibit the simple activity of motion. Hence, everywhere, where material and physical things are, there, is the medium of their existence and energy, the ether is; and where the ether is not, no material thing is, or can be.—"The Universe of Ether and Spirit," by W. G. HOOPER.

MR. EDWARD CLODD AND LUCIAN.

A MEDIUM BAITER OF THE SECOND CENTURY.

By A. DIVOTT.

When Mr. Edward Clodd, in his pursuit of "The Question," would not stay for an answer, it was because he had already determined there could not possibly be one. The fallacy of the impossible has tripped up the sceptic from David Hume onwards, in spite of the efforts of his kinsman and others to expound it. Possibly it was some consolation to Mr. Clodd that he stumbled upon Lucian and discovered his medium of the second century; for it established the pedigree of the pseudo-scientist as one of very respectable antiquity. But it is surprising that, though he rightly described the rationalist and pseudo-scientist in Lucian, and a very early appearance of his distinctive note, "the parrot-cry of fraud," and though he recognised that mediumship is a very old profession, he fails to inform us how that other type, the anti-Spiritualist, pseudo-scientific lecturer and rationalist scoffer flourished *pari passu* along with it. For human nature never changes, and refusal to acknowledge the realm of spirit has been with us from the first.

Such an one was Lucian, distinguished from the common herd before and since merely by the fact that he was witty, if not humorous, and that he was and is readable and worth reading. Lucian had no belief in oracles, and he only knew them in their corruption and decay; but, for all that, oracles had entered into the deepest life of ancient Greece, and against Lucian's scorn, which was largely temperamental and of the passing moment, the great and deathless writers of Greece believed in them. Socrates believed in them, and Socrates had an acute intellect, which has been the admiration of the world, and a far subtler and more sceptical and logical mind than poor Lucian ever possessed. Lucian would have been very funny, no doubt, lecturing on the *daemon* of Socrates at an Egyptian Hall entertainment of the period, but Socrates, could he have heard it, would have heeded as little as the world has ever since heeded the scoffing of a public entertainer. Does Mr. Clodd expect us to judge the ancient religion of Greece by the witty and not too decent Dialogues of Lucian, as he evidently hopes we shall judge the oracles by Lucian's virulent attack on "Alexander the Oracle-monger"? But we cannot forget the immortal dramas of *Æschylus* and *Sophocles*, written through the inspiration of that religion. No grander or greater religious thought was ever reached by a Jew. One has oneself heard an English-trained Asiatic Buddhist make, in the Lucian manner, what he thought fun out of the birth of Christ; but one would not quote it, I fancy; not even in an anti-Christian argument, if one were to engage in that.

As matter of fact, Lucian's atrocious attack on Alexander the Oracle-monger may or may not have been justified. Alexander may or may not have been a fraudulent medium, his oracles genuine or bogus. We cannot say. But we can say that Mr. Clodd is a very Bolshevik or Judge Jeffreys for conviction and condemnation if he would convict him on Lucian's vituperation. For Lucian's word simply cannot be taken as decisive, or even as possessed of any weight in proving Alexander an impostor. There is, on the contrary, some reason to think that he was a medium of exceptional power, if it were only to account for Lucian's extraordinary and brutal hatred of him. It is, at any rate, not to be doubted that Alexander had achieved something of a name in contemporary Greece and, it may be, in Rome and elsewhere, and very evidently he earned a great deal higher fees and many more of them than poor Lucian did. "Unearned income" was doubtless Lucian's honest opinion of it, and one might have sympathised with Lucian had it not been for his own condemnation of himself, written "with a curious absence of shame," as the translators whom Mr. Clodd cites themselves remark, though the Spiritualist might dub it a characteristic note or mark of the pseudo-scientist! In any event it goes to prove that Lucian was constitutionally unable to judge a medium with common fairness, just as, say, Mr. Clodd and his henchman, Professor Henry E. Armstrong, appear to be hopelessly biased against all honest judgment of the facts and scientific experiments and definitely ascertained results of psychical research, showing what the Roman Church kindly and wisely terms "invincible ignorance."

Evidently Lucian had even worse manners than his modern successors, and carried medium-baiting to the unusual excess of medium-biting:—

"It is true his [Alexander's] dislike [of Lucian] was quite justified. On a certain occasion I was passing through Abonutichus, with a spearman and a pikeman whom my friend the governor of Cappadocia [my friend the Marquis; a characteristic touch of the breed] had lent me as an escort on my way to the sea. Ascertaining that I was the Lucian he knew of, he sent me a very polite and hospitable invitation. I found him with a numerous company; by good luck I had brought my escort. He gave me his hand to kiss, according to his usual custom. I took hold of it as if to kiss, but instead bestowed on it a sound bite that must have come near disabling it. The company, who were already offended at my calling him Alexander instead of Prophet, were inclined to throttle and beat me for sacrilege.

[Or rabies?] But he endured the pain like a man. . . .
 ("Alexander the Oracle-monger." The works of Lucian, translated by H. W. and F. G. Fowler, Vol. II., p. 235.)

Lucian thereafter goes on to assert that Alexander immediately after this plotted with a captain and crew to throw Lucian overboard and drown him, which plot was frustrated by the captain's unexplained gratuitous confession. Truly a fishy story! Thus fortified, as he thinks, with his reader, Lucian proceeds:—

"From that time it was war between Alexander and me, and I left no stone unturned to get my revenge. [Hence no doubt this little essay on the "Oracle-monger!"] But what value can now be attached to it? Even before his plot I had hated him [witness the biting], revolted by his abominable practices [this from the mad-dog culprit!] and I now busied myself with the attempt to expose him; I found plenty of allies." [No doubt!] (Ibid., p. 236.)

After such an exhibition and unashamed confession, even an unblushing rationalist lecturer and anti-Spiritualist propagandist would need assuredly a cheek of brass to expect the world, of honest men at least, to believe whatever he chose to say in detriment of the man he had assaulted so savagely, and whose ruin he sought so eagerly. Such evidence as Lucian could offer would be held tainted, not worth reply in a modern British court of justice. Let us suppose a like concatenation of circumstances to-day. Suppose Dr. W. B. Carpenter, who is debited with the anonymous, spiteful and mendacious attack on Sir William (then Mr.) Crookes in the "Quarterly Review," had been so angered by Crookes's crushingly annihilating reply that he hit Mr. D. D. Home to the bone, and then concentrated all his hatred and vituperation in a Press article denouncing that medium and all his works. Would not the world be amazed at his impudence? But dropping Lucian and his medium-biting altogether (for modern mediums may be getting uneasy), let us note merely how, in Mr. Clodd's book, both he and his henchman declare that Crookes violated the "canons of scientific research" in his experiments, and "as has repeatedly been shown," was deceived. Now, anybody who has read "Researches in Spiritualism" knows that these statements are both audaciously unfounded and ridiculously untrue. In the same way, Mr. Clodd declares that Home carefully made people at séances sit as he wished and ruled all their conditions. Both Sir William Crookes and Alfred Russel Wallace testify that Home was most courteous in accepting test conditions and eager to adopt any device or suggestion against fraud; while at Crookes's séances Home willingly did absolutely all that Crookes wished him to do. Fortunately these are affairs of recent history. But if by some odd mishap these contradictions perished from all knowledge, what an utterly false impression of Home would be impressed on posterity by Mr. Clodd's book if that chanced to survive! A large assumption, the reader may say, but possibly more unlikely things have happened in ancient literature. It would be a mockery of justice to accept this onslaught of Lucian, the work of an avowed and vindictive enemy, as evidence of any weight against Alexander.

We can, however, go farther than this from internal evidence in the case of Lucian's article. Lucian is untrustworthy and illogical. For example, he tells us how the sealed questions asked of the oracle were tampered with by Alexander, who deftly opened them by passing a hot needle through the seal; a method attributed to many Continental post offices and to our own Censor during the war. The answers, says Lucian, were thus easily adapted. But when he goes on to tell us how the questions were answered which he himself asked under different disguises and by many expedients, we are not told, as logically we should have been (it would have been damning evidence), of the effective means adopted by Lucian to prevent this tampering, or reveal it if attempted. We are not told of any definite exposure of this alleged tampering. It is merely Lucian's guess: amusingly identical with pseudo-scientific unsupported assertions ever since. On the contrary, we are asked to believe that Lucian's childish device of getting the slave or person who delivered the questions to Alexander to suggest irrelevant and misleading clues to him, was invariably effective! One question of Lucian's, which was asked twice over (to see whether it got the same answer) was, "What was Homer's birthplace?" This was possibly the easiest question of all for any medium, fraudulent or not, to get handsomely "out of"; because none could decide the truth of any answer, so many different places claimed the honour. The slave, says Lucian, pretended that he desired a lung cure, behaving as though the question delivered dealt with that. According to the mirthful Lucian he got a prescription as the answer to the birthplace. Another question, asked eight times over, was really witty and worthy of Lucian. "When will Alexander's imposture be detected?" which is possibly the original of our modern cross-examining, "Yes or No! Have you left off beating your wife?" Lucian of course declared he got eight different answers; but can we credit him? Why did not Alexander, if he were in the habit of tampering, open the questions, as Lucian alleges, and so get appropriate answers? Is it not obvious, too, that the correctness of Alexander's oracular answers must have been notorious, otherwise why should Lucian try to account for it by his painfully primitive conjecture?

Indeed, according to Lucian, Alexander must have been

a very, very simple rogue, of a charming guilelessness. For he answered questions in "Syriac and Celtic" and other tongues and framed his answers in the same tongue, by no cleverer a trick than by searching out someone who knew those tongues and getting assistance in this way! Now we know that this feat has been many times performed by modern mediums, and these are vouched for by such unimpeachable witnesses as De Morgan, Russel Wallace and others. Lucian's guess is most puerile. For the Greeks were the most inquisitive and quick-witted of peoples, prone to suspect and quick to detect. Would such a very obvious method have been possible, likely or safe, when it exposed the offender resorting to it to almost certain blackmail at the hands of his hastily introduced accomplice, and to final exposure at any moment among a most scandal-loving people? Every such foreigner in a Greek city must have been notorious, and very few of them could ever have been there at the same time. Travel was rare. All such were too open to incessant interrogation.

Lucian gives a sample answer in "Scythian"—transparent foolery, of course, such as "Punch" might give us as a joke. But we would not think it a serious objection or one with any point if, say, Mr. Clodd had purported in his book to give us the following as a "Scots" answer delivered by a modern medium:—

"Auchter tochtie toots ma noo."

Yet this is much the calibre of Lucian's "Scythian."

It is noteworthy, and conveys no good impression to the modern reader, that this attack of Lucian was not made, or at least not published, till after Alexander's death.

"GIOTTO": A SEANCE EPISODE.

Mr. John H. Dixon, Organizer of the International Home Circle Federation, writes: "A curious instance of telepathy occurred in our home circle on Sunday evening, the 29th ult. The sitting took place between 7 and 9 p.m. One of the sitters described a person dressed like a monk and holding a sack over his head. He appeared to be standing in the entrance of a cavern. The name 'Giotto' was given with the description, and it was stated that there was an atmosphere of Italy associated with it. No one present could attach any particular importance to the description, but in the papers published the following day there appeared an account of an earthquake which took place in Italy, in which the house of Giotto, the famous Italian artist, was damaged."

The following sitters present appended their signatures to a document in confirmation of the occurrence, viz., (Mrs.) Montgomery Irvine, Miss Holt, Miss Montgomery Irvine, Mr. Carpenter, Mr. Branchkit, Mr. Dixon.

BLIND.

I stand alone within a world of night,
 Yet God has filled my soul with radiant light.
 I stand alone, with eyes that cannot see,
 Closed upon earth, but opening unto Thee.
 I stand alone, but Thou art by my side,
 And sightless eyes have found love's ocean wide,
 I would not change this changeless world of mine,
 For through the darkness shines a lamp Divine.
 Once I had eyes, and still I could not see,
 Now God has lighted other lamps for me.

—M. D. LANCASTER.

It takes the whole of a man and all men together to get at the whole of the truth.

Mrs. MARSON, of Manchester, whose name is well known to many London Spiritualists, informs us that she is staying in London till the end of September, and is open for engagements as speaker. Her address is 54, St. John's Park Mansions, N.19.

THE INNUMERABLE HOSTS. — This shrinking from numerical vastness seems childish. We have no reason to suppose that the world is governed by the Law of Parsimony, and the universe may quite well exhibit a prodigality in the item of minds which would horrify the inhabitants of Aberdeen. — C. D. BROAD in "The Hibbert Journal."

THE VISION OF THE MYSTICS. — After all, it is a simple matter, this of the mystics. They yearned, as humanity yearns, for more light, more life, more love. To poets, moralists, idealists, mystics, the devout—and who would care to be excluded from these?—the world within and without is not what it might be and should be. We have our indefeasible ideas of perfection. Aspiration is the very food of the soul. With Francis Bacon we find that the world "in proportion is inferior to the soul," that we raise and erect the mind, "by submitting the shows of things to the desires of the mind." With Thomas Vaughan and Henry, his brother, who, like Wordsworth, loved the spirit of childhood, we are exiles from the home we seek and from the home we have left. For Romance, Idealism, look backwards and forwards. We move about "in worlds not realized" and will not grieve, strong "in the faith that looks through death, in years that bring the philosophic mind." — From a Review of Mr. A. E. Waite's book on Thomas Vaughan in the "Times" Literary Supplement.

FROM THE LIGHTHOUSE WINDOW.

A great revival of mysticism is apparent just now, and it is noticeable not only in Europe but in the United States. The revival is marked by the special interest shown in Plotinus. Amongst the books devoted to a study of the Neoplatonist philosopher is that of Dean Inge, who declares that "For us the whole heritage of the past is at stake together; we cannot preserve Platonism without Christianity, nor Christianity without Platonism, nor civilisation without both."

Captain H. Biden Steele is being warmly welcomed back to civil life by his many friends after his military service. He has renewed his associations with our movement, and is active in promoting its best interests. Mr. Percy Street is another returned soldier of whom the same may be said, and the Alliance is greatly indebted to him for his valuable aid, freely rendered, in assisting and advising inquirers.

Spiritualism is attracting the earnest attention of a considerable number of Pressmen, both in London and the provinces, as we know by many visits and letters from journalists who have been able to detect the reality beneath what is sometimes a not too attractive exterior aspect.

"What we need," said a leading worker in our ranks the other day, "is a clean, sane, practical Spiritualism, but above all things it must be clean, no matter how many people we offend in keeping it so. There must be no compromise with anything that is not entirely straight."

Although the number of recognised and reputable mediums is sorrowfully few, we hear of great numbers of persons unknown to us who are plying a craft of an alleged psychic character in circumstances which are attracting the unfavourable attention of the authorities. We appeal to all true friends of our movement to aid us in preserving it from all undesirable associations. We want no connection with fortune-telling or anything of a like dubious nature. The only legitimate avocation of mediumship is the demonstration of human survival and true teaching concerning the life here and that which is to follow. We are well aware that mediumship no more than any other talent is a guarantee of character. We have met some sorry rogues with real, and sometimes powerful, psychic faculties. But we have also met eloquent preachers, accomplished artists, authors and musicians whose morality left something to be desired. One thing we want especially to see in Spiritualism, as well as elsewhere, is more manliness. We want morality, but not the "goody-goody" and flabby types of it.

An appeal is made in this month's "British Journal of Astrology" on behalf of the widow and family of the late Mr. R. H. Penny, the well-known astrologer "Neptune," who died in June last. He was one of the pioneers of the science in the latter part of the last century, and was responsible for the astrological column of the "St. Stephen's Review," "The Tribune," and "Society." His pseudonym is to be found in the pages of "Borderland" and the "Review of Reviews," and he was frequently consulted by the late Mr. W. T. Stead, who had a high opinion of his abilities. Old readers of *LIGHT* will recollect that it was this astrologer whose cause, when he was prosecuted at Bow Street for practising astrology, was espoused so generously by the late Mr. C. C. Massey.

In allusion to Sir Douglas Haig's new title, Earl Haig of Bemersyde, several newspapers have been repeating the oft-quoted prophecy of Thomas the Rhymer, the Border seer:

'Tide, 'tide, whate'er betide,
Haig shall be Haig of Bemersyde.

Bemersyde is said to be the oldest Border house still inhabited as a dwelling. It is now the home of Lieut.-Col. Arthur Balfour Haig. The prophecy is well known in Scotland, where the last line is sometimes rendered, "There shall still be a Haig at Bemersyde." The Haig family have lived there since the time of Malcolm IV. (1153-65). As for Thomas the Rhymer, he was to the Border what Kenneth Grahame, "the Brahan Seer," was to the Highlands.

Some years ago we published a series of letters in which the writers offered theories in explanation of the direct voice, the spirit operators being apparently unable to explain the process in a way intelligible to even the most scientific mind here. H. A. W., a lady correspondent, describing her first visit to a direct voice séance, tells us that she asked herself what could be the meaning of the phenomenon, and it flashed upon her that spirits cannot speak to us with their own sound vibrations unless we are clairaudient; therefore to speak to our physical ears they require to utilise our own sound vibrations, hence the singing by the circle and the need that those addressed by the direct voice should maintain the conversation in order to provide power for the "voice." If this is not a scientific explanation it is at least plausible.

But no doubt the problem of how it is done will be solved in time. We have the fact, and its rationale is a secondary consideration.

Mr. James Fitzmaurice-Kelly writes to "The Times" Literary Supplement to say that the ghost story referred to by Borrow in his "Wild Wales" (of which we made mention in a previous issue) has been available for the last twenty years in an English version in W. I. Knapp's "Life, Writings and Correspondence" of the translator. The manuscript of Borrow's rendering, he says, is at New York in the library of the Hispanic Society of America.

In an article on "Spiritism" in the "Dublin Review," Mr. C. C. H. Williamson states that, viewed in the light of Christian revelation and orthodox theology, modern Spiritualism has three sides—its falsehood, its sacrilege, and its disastrous results. It reminds us of that great historian and essayist of whom it is said that he was always willing to sacrifice truth for the sake of a smart epigram.

Referring to our quotations (p. 210) from Mr. Sydney Moseley's new book, "An Amazing Séance," B. McK. writes: "Mr. Moseley's remark, 'My experiences show me that there are dangerous and dark forces behind the study of occult science' needs amplification." Of course. We merely gave it as Mr. Moseley's own opinion. We agree with our correspondent's observation that Mr. Moseley "needs more time and more experience to adjust his facts." The only wonder to us, however, is that Mr. Moseley has achieved so much towards a right understanding in so short a time.

Our friend, Mr. R. A. Bush, president of the Wimbledon Spiritualist Mission, has, we note, been encouraging literary effort in the Mitcham elementary schools by offering a prize for the best essay on "The Home." One child seemed to be impressed on psychic lines when he wrote: "Strong spirits should not be allowed to enter in force into any home," but this idea was shattered when the youthful philosopher went on to say that "A pint of beer a day does not injure happiness."

Sir Wm. Crookes, in the paper on "Diamonds" read before the Royal Society, and already referred to in *LIGHT*, spoke of certain colours that were shown when a diamond was burned before the blowpipe. He said, "Traces of cobalt, nickel, chromium and manganese . . . might produce all these colours." But he added: "An hypothesis, however, is of little value if it only elucidates one half of a problem." We commend this observation to those who are obsessed with the telepathic theory as the explanation for a type of spirit communications.

The late Mr. E. Dawson Rogers used to tell with enjoyment the story of a séance with Mrs. Everitt, at which a well-known and much-respected Prebendary of the Church was present. In the course of the sitting the good man asked the control, John Watt, whether he believed there was such a thing as an eternal hell. "Yes," was the reply. "Very glad to hear you say so, John; very glad indeed!" exclaimed the Prebendary. "But there's nobody eternally in it!" added John.

A brave, if mistaken, thinker about whose eternal destiny the "unco' guid" of a former generation would have had "no possible doubt whatever," has passed on. Ernst Heinrich Haeckel, apostle of materialism and friend of Darwin, has died at Jena in his 86th year. We, on our part, congratulate the venerable scientist and are sure that on finding that his answer to the "Riddle of the Universe" is far other than the hopeless one he has given to the world, he will gladly welcome the discovery and do all in his power to counteract the effect of his former pronouncement.

Last Sunday's "Observer" contains an article by Sir Oliver Lodge on "Sources of Power." Sir Oliver regards the utilisation of chemical power as still in its infancy. Digging up the deposits of the past and setting fire to them is what any savage might be able to do. We ought to have learnt better than that. But even when we have learnt how to utilise this power rightly the supply of past energy is not inexhaustible, and Sir Oliver proposes to consider in a future article or articles the question whether there are any sources of power yet untapped. It was an odd coincidence, by the way, that in the "Daily Chronicle" of the 11th inst. the leading article on the death of Haeckel is followed by another on Sir Oliver Lodge's series, referred to above. Haeckel was the chief protagonist of Materialism, just as Sir Oliver Lodge is the leading representative of Spiritualism. "Extremes meet," and there is something symbolical in the juxtaposition of the two articles.

MISS MCCREADIE, of 6, Blomfield-road, Maida Vale, W., informs us that she will be out of town until September 20th. She desires to thank the many friends who sent kind inquiries during her recent illness.

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NOTES BY THE WAY.

In the two-column interview with Sir Arthur Conan Doyle recorded by Mr. Charles Dawbarn in the "Daily Chronicle" of the 13th inst., we read of Sir Arthur's observation: "How strange that the Church should attack us for confirming its own doctrine of immortality, its basic creed, in fact." We will put aside as discourteous the explanations that would naturally occur to the irreverent observer, either that the Church is jealous of what it regards as its own preserves, or that it is not pleased that an alien institution should be able to achieve a task which it finds itself unable to perform. We would like to see the question put definitely and politely to some responsible authority representing the Church: "Why do you attack us—on what grounds do you base your opposition?" To this question we should look for an authoritative answer stating the attitude of the Church of England as a unity towards Spiritualism and not some particular section of Spiritualists. We know the position of the Church of Rome. It has been authoritatively stated and lacks nothing in definiteness: in effect, it says, "We admit the spirits, but in so far as they communicate outside the pale of our Church they are evil spirits." So as regards the Roman Church we know exactly where we are. We do not find some of its priests preaching Spiritualism and others attacking it, while a large body of its followers, exercising their spiritual freedom, accept our claims. But that is the position in the Church of England. We can quite understand its difficulty, and sympathise with it, holding that it is really anxious to do what is wise and just in the matter. But we are humanly impatient of vacillation and ambiguity. Let the Church examine the matter fearlessly and state its position plainly and definitely.

* * *

The current issue of the "Proceedings" of the Society for Psychical Research contains a "Report of Physical Phenomena taking place at Belfast with Dr. Crawford's Medium," the paper read to the Council of the S.P.R. on January 8th, 1916, by Sir Wm. Barrett, F.R.S. It is described as a short preliminary report, Sir William having had no opportunity of continuing his observations of the phenomena after his visit to Belfast during the Christmas vacation, 1915. However, he saw sufficient to be satisfied of the genuineness of the manifestations. Another article of exceptional interest in the same issue is by Mr. W. Whately Smith, dealing with Dr. Crawford's now famous book, "The Reality of Psychic Phenomena." After discussing the perplexities and disappointments attendant on investigations into objective phenomena, Mr. Whately Smith records his opinion that the "Reality of Psychic Phenomena" is "likely to become a classic of the subject."

an opinion which the present writer expressed in the same words before the publication of the book, and is glad to have confirmed by such an authority. For Mr. Whately Smith is a critic of exceptional ability, and having personally visited the Goligher circle and made an exhaustive inquiry into the matter, is able to write with first-hand knowledge of the manifestations.

* * *

Sir William Barrett, indeed, seems to have found an able coadjutor in Mr. Whately Smith who, after citing some of the typical phenomena at the circle, as described in Dr. Crawford's volume, discusses with much acumen the nature of the forces involved. He is able to dismiss the hypotheses of illusion and fraud. There was no room for either of these stock explanations. He discusses the two methods in which matter may be moved (1) by force applied through the intermediary of matter, e.g. by the direct action of a mechanical structure capable of transmitting tension, compression, torque or shear or by the impact of material particles, as in the case of the pressure of a gas; (2) without the intervention of matter, i.e., when the force is transmitted solely by the ether, as in electrical or magnetic actions or gravitation, in which cases the forces obey the law of inverse squares and are propagated rectilinearly. Mr. Whately Smith finds that the second type of force transmitted may safely be rejected, and gives his reasons. The same objection applies to any supposition that the table is bombarded by a stream of material particles projected from the medium or elsewhere. In short, he favours the theory of a rigid structure, the simplest of all forms of force transmission, and is thus in agreement with Dr. Crawford himself. As to the nature of the structure itself, he is of opinion that—

When we have solved the secret of its rigidity—or even got so far as to imagine any means whereby that rigidity could be obtained—I believe we shall hold in our hands the key which will in time unlock most of the closed doors which at present confront us in the investigation of psychic forces.

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"IS SPIRIT COMMUNION A SIN?"

We give below a further selection of the comments we have received on the Bishop of London's Hyde Park address:—

V.C. DESERTIS.

In view of the general attitude of the clergy, Dr. Ingram must be congratulated on his courage in accepting the evidence for spirit-return, and that death does not immediately change a man's spiritual state. But he is reported as declaring that it is a sin "to seek to know what we cannot know." This pronouncement is very cautious in its form, for it requires the definition of a negation. How is "what we cannot know" to be defined? What are the limits to be set to knowledge, and who is to set them? But assuming that Dr. Ingram's meaning is that it is a sin to attempt to enter into communication with those on the other side of the veil, it is not apparent from the report of the sermon that any reasons were given why this should be so.

Is it because of the unreliability of messages; due to the large part played by the unconscious self of even honest mediums? If so, we may agree that it is *unwise* to attempt communication in ignorance of this fact, but it can hardly be sinful, and the knowledge itself is the safeguard against misplaced confidence. Is it from fear lest the communications from undeveloped spirits may be taken as authoritative? That is a real danger, but good is stronger than evil and the error will work its own cure. Is it again from the gratuitous assumption that what man does not at present know has been "hidden" from him by the Creator? This assumption has been frequently made by ecclesiastics and always with the same ultimate result. *Viri Galilei quid statis in coelum aspicientes* (Acts i. 2) was the text of the Dominican opponents of Galileo; and the same attitude characterised ecclesiastical reception of geological discovery, of Biblical criticism, of evolutionary theory, and now of psychic facts. In each of these cases we have learned how very much is open to us on the "forbidden" ground, and most of us have become aware that there is nothing "hidden," but that all knowledge is merely a question of developing faculty. But the Bishop says that this psychic knowledge is not the ground of faith. Here we must join issue. To spiritually-minded men psychic facts need not be the basis of faith; but historically, and for the many, that is precisely what they were and are. The story of the Hebrew prophets from Samuel onwards is a record of psychic facts. The Victory over death was the appearance of the living Jesus; the attitude of the two who walked to Emmaus is typical—they regarded the work of the Redeemer as closed; it was the Return from the gate of death that was the victory and inspired the enthusiasm of the Apostles. They confirmed their teaching by "signs following." The Gift of the Spirit was testified to by the powers of healing, prophecy, clairvoyance and physical phenomena, as described by St. Paul in I. Cor. xii. 6-11.

And in these days the same testimony is needed by numbers of men and women who have completely lost belief in God as the *accessible* Friend and Father, who does not, indeed, remove our trials, but gives us strength and wisdom to steer our course among them, and the sanity and poise to see truly and to act rightly. Great numbers, too, have lost all belief in the existence of the soul of man as a reality. They have accepted the quasi-scientific teaching that "the soul is only a name for the functions of life," and that "thought is secreted by the brain as the liver secretes bile"—a pronouncement as unscientific as could well be, confounding the material and non-material. To such persons, and to the uneducated, the outer personality, with all its temperamental limitations, seems the real Self. They (quite rightly) feel instinctively that this personality is not immortal, nor deserves to be. They need absolute demonstration of survival; and that demonstration to their own senses is for them the ground of faith, as it was for the Eleven in the upper room at Jerusalem. They need the proof of psychic phenomena as the basis of belief in a God who renders to each soul according to its deeds. This is especially true of the whole artisan class: between literalist and dogmatic Church teaching in the schools on the one hand, and on the other the scorn deservedly poured upon it by the Paines and Ingersolls and other atheistic writers, they have been alienated not merely from the Church, but from all religion. They believe the "Clarion" and the "Daily Herald," in the former of which a well-known Socialist writer once said:—

"I deny the existence of a Heavenly Father. I deny the efficacy of prayer. I deny the truth of the Gospels. I do not believe that any miracle was ever performed. I do not believe Christ was divine. I do not believe that He rose from the dead. I am strongly inclined to believe that He never existed at all."

These are the teachings they listen to, and applaud the inference that the soul is a figment to frighten children, and that man may do as he pleases without hope and without fear. As it was in 1789, after Voltaire, Rousseau and the French Encyclopedists, so it is with our Bolsheviks to-day; and for this there is no antidote but genuine belief in God and the soul, as spiritual facts, not as dogmas. This will not be gained from books, which they do not read; nor from

logical reasoning, of which their education has not made them capable; nor from Church teaching, which has fallen into contempt. It can, however, be given by home mediumship, which will nearly always take the form of that intercourse with those they have lost, which Dr. Ingram considers sinful. It has its dangers, of course, the chief being the temper of levity which insults our sacred dead as "spooks," and the unavoidable influence of the subconscious minds of the sitters and the medium, even when all are honest, and do not jest. But when it is undertaken in a serious and reverent temper, and prefaced with sincere prayer for guidance and against intrusions, extensive experience leads me to think that the promise of protection where two or three are gathered together in the name of Christ, is fulfilled. Sincere prayer will be found a genuine safeguard, formal words avail nothing.

I have before me messages abounding in the hundred little proofs of identity which carry so much weight, giving consolation and wise counsel, coming through an unpretentious maid-servant, which have led the members of the whole household to sane and quiet trust in the presence of God, and produced in that little circle the atmosphere of harmony and goodwill which is the most urgent need of the nation. It has also led to the profound and immovable conviction that the life of the soul is the real life of each one of us, and that the evolution of man is the development of the faculties of love, joy, peace, kindness, reasonableness and self-control. We have apostolic warrant for saying that "against such there is no law," whatever certain ecclesiastics may say; and this Dr. Ingram would probably concede.

"A KING'S COUNSEL" (Author of "So Saith the Spirit").

Until quite recently the main ground for attack on the Spiritualist movement was the supposed impossibility of holding any communication with those who have passed from this life. Spiritualists were represented as being composed of two classes—the defrauders and the defrauded, or, in other words, the knaves and the fools. Even so lately as in the Brockway trial (about two-and-a-half years ago) it was considered by the magistrate—and also by the public, to judge from the Press—to be a waste of time to go into evidence upon the question whether the defendant possessed genuine psychic gifts. To produce such evidence was regarded as an attempt to prove what was incredible and absurd.

The anti-Spiritualists, or most of them, have now entirely shifted their ground, and whilst admitting that communication with those who have passed from this life can, and does take place, they contend that it is neither right nor desirable that the power should be exercised. This is a tremendous advance.

The Bishop of London is reported to have said—"Were the dead far from them? No. . . . The husband, brother, or son was exactly the same five minutes after death as he was before." This is an important admission. The idea commonly adopted by the Churches has been that "death" is followed by a prolonged sleep, which continues until the "Last Day," when all are to be aroused and are to resume their bodies, and be "judged," and condemned or rewarded, according to the life spent on earth. Dr. Ingram, apparently, now accepts what Spiritualists have been teaching for years past—that there is no "sleep in the tomb," that those who have passed from earth are fully alive, their identity preserved, and that there is no resurrection of the body, in the sense of a resumption of the flesh which decays on death. The "dead" being the same immediately after passing as they were before, it follows that at the very time when the body, forming the earth covering, is being placed in the coffin, the person to whom it belonged is alive, clothed with a spirit body. The spirit body (as those who have studied Spiritualism know) closely resembles in appearance the earth body at its best.

Dr. Ingram admits the power of spirit communication; for he gives an instance in the course of his address, and explains that although our faith does not depend on these experiences, "they enforce what we were promised." Dr. Ingram, nevertheless, arrives at a remarkable conclusion. "Have nothing to do," he says, "with this attempted communication with the dead." It is difficult to see why the expression "attempted communication" is used, it being admitted that genuine communications are received. He proceeds to state his belief that "such attempts are leading many away." By "leading away," Dr. Ingram presumably refers to some moral degradation; but why spirit communication, which confirms Churchmen in their faith, should produce moral degradation is not explained.

The obscurity of this passage is increased by the words which follow, in which Dr. Ingram expresses the view that—"It is a sin to seek to know what one cannot know." It might have been thought foolish, rather than sinful, to attempt the impossible. But how can it be said that anything is impossible unless an attempt is made to overcome the difficulty? If man were to abstain from investigation on the mere chance that the investigation might be unsuccessful, human progress would have been impossible. Further, the suggestion that knowledge cannot be increased by spirit intercourse is an error; and, indeed, the "vision" referred to by the Bishop himself is proof to the contrary. A vast amount of knowledge of the conditions of the after-life has been acquired from spirit communications.

Dr. Ingram proceeds—"Let Sir Oliver Lodge and Dr. Conan Doyle do what they like"—(apparently, they are regarded as past praying for)—"but do not let the ordinary mourner spend his hours in trying to get into communication with the dead." If by this Dr. Ingram means that a man ought not to neglect his earth duties, it is no doubt sound; but if he meant (as understood by the Press) that there should be no attempt to communicate with the "dead," even when this can be done without neglecting any earth duties, the admonition is surely a mistake.

As a devoted member of the Church of England, I am grieved and surprised at the prejudice shown by the clergy upon this subject. The power of spirit communication, when properly used, strongly supports religion: the messages—to use Dr. Ingram's words—"enforce what we were promised." They show that there is an after-life, in which individuality is preserved, and that the Church was right in teaching that the nature of the after-life depends upon the conduct in this. Spirit communication confirms and explains the doctrine of "inspiration," and removes the difficulty commonly felt in accepting the miracles of the Bible. Countless messages received show that, under proper conditions and with a good medium, it is a pleasure for those who have passed over to communicate with loved ones on earth, and is a benefit to the communicating spirit (who is often a spirit-guide), and—by removing the fear of death and otherwise—is also a great benefit to the persons who receive the message.

From some of the reports of Dr. Ingram's address it might be gathered that he regarded the boy's words in the vision referred to by him as supporting the view that spirit communication is wrong. But even if the message—"No, Mummie, I am not allowed to come back to you on earth again"—was accurately received, it would only mean that it was impossible for the boy to return and be with his mother in the earth form as of old, however strong might be her wish to have him back again. If the message meant more than this, it may be observed that the message of a boy who has just passed over cannot carry the weight or authority of the messages received from those who have been many years in the spirit world and have reached high planes.

It is futile to suppose that those who have experienced the deep comfort and the religious and moral up-lifting which come from communicating (in a proper spirit and in a proper manner) with loved ones who have passed from this life, will give it up because they are told that some persons are "led away" by its practice. Such an attitude on the part of the hierarchy merely weakens the Church by alienating many of its best friends and supporters.

Howitt's "History of the Supernatural" full edition

It is interesting at all events to find that the Bishop of London admits the power of spirit communication, and that he received with faith and so thoroughly appreciated the beautiful and touching vision vouchsafed to a sorrowing mother grieving the loss of a beloved son.

But it is amusing to mark with what avidity he seizes on the words of the son: "No, Mummie, I am not allowed to come back to you on earth again." The Bishop hugs this statement of the young soldier to his soul, as "unction from above." One wonders, by the way, what would have been the attitude of the Bishop had the words been—"Yes, Mummie, I am allowed to come back"? I do not think Dr. Ingram would have quoted them with such enjoyment, except to point a moral.

Assuming the words, "I am not allowed to come back," were heard aright by the mother, it is surely illogical in the Bishop to accept them as authoritative, considering the young soldier had only just "passed over," and to reject with his whole soul as wrong, unlawful, forbidden by God, the statements which have come through to thousands, from spirits who have been in the spirit world many years, and have had time to learn and appreciate the conditions and possibilities of spirit life, that spirit communication is possible, and permitted and encouraged by Almighty God and His high angels.

No, the Bishop seizes on these words, which the mother says she heard, and accepts them without demur, for do they not confirm all his previous convictions on the subject of spirit communication?

One would just as readily take as authoritative a statement from a young traveller newly arrived at a port in a strange country, of the laws and conditions pertaining to the land he hopes one day to explore. The Bishop of London has a lot to learn!

A CLERIC REBUKED.—Mr. Horace Leaf's pamphlet, "Is Spiritualism Iniquitous?" ("Observer" Office, Harrow, 2d), is a dignified and effective reply to the Rev. F. C. Baker, of Harrow, who had previously written an intemperate pamphlet against Spiritualism. Mr. Leaf scores off his opponent repeatedly. For instance, the clergyman was ignorant enough to quote in his support Mr. Hereward Carrington, but the latter, as Mr. Leaf reminds him, afterwards declared himself a convinced Spiritualist. In a closing passage Mr. Leaf administers a lofty rebuke when he writes: "Spiritualism teaches people to be just, and never, if possible, to misrepresent."

SPIRIT PHOTOGRAPH.

ANOTHER SUCCESS OF THE CREWE CIRCLE.

E. N., who sends her full name and address, furnishes the following convincing account of a spirit photograph of her son, obtained at the famous Crewe Circle. The mother describes the picture of her boy as "clear and unmistakable." The photograph was taken under test conditions, and the sitter was previously unknown to Mr. Hope, the medium.

Our contributor writes:—

Under the belief that there may be new readers of *LIGHT* eager for further evidence of survival, I venture to send you a brief account of my own experience at Crewe, where I obtained an undoubted spirit photograph of my boy.

My friend, Mrs. S., who was motoring in the Midlands, wrote telling me that she expected shortly to be in the neighbourhood of Crewe, and that she had written to Mr. Hope asking for a sitting on June 24th. She had not, at the time she wrote, had a reply, but asked me, if I cared, to take the risk of a disappointment and join her.

Glad of the opportunity, I went to Crewe on June 23rd, and on arriving at the hotel mentioned by Mrs. S. found that she had not yet come nor even written for a room. I engaged a room for myself and afterwards set out to find the photographer and to ascertain whether he had made an appointment for the following day with Mrs. S. He replied that he had and asked me if I were she. I told him I was a friend of hers and had been invited to join her, and that I hoped he would allow me to sit with them, although Mrs. S. had made no arrangement for me, as her asking me to accompany her was quite an afterthought. Mr. Hope said that he had not the least objection.

At two o'clock the following afternoon I again visited Mr. Hope's house. My friend had not yet arrived, but she came a few minutes afterwards, and was surprised to find me there as she had scarcely expected I should undertake the tedious journey without being certain of a sitting. She had brought with her a new unopened box of ordinary quarter-size photographic plates which she gave to me to hold during the sitting which formed the first part of the proceedings. Later, when Mr. Hope asked for it, I placed the box on the table, and he took it between his hands.

We then placed our own hands over and underneath his, and so the box was held for a few seconds. He then returned it to me and asked me to go with him to the dark-room, and there I tore off the wrapper, opened the box and took out four plates, upon each of which I wrote my name. These I placed in the carrier which I had previously, at his request, examined. Upon leaving the dark-room I was asked to inspect the camera carefully, and having done this Mrs. S. and myself were in turn photographed, the background consisting of a dark unpatterned cloth. I again accompanied the photographer into the dark-room and myself put the plates into the developing dishes and poured over them the solution he handed to me. In due course the images appeared, and taking them to the light I held them up and we all clearly saw the additions.

In my own photograph it was undoubtedly the face, surrounded by an aura, of my dear and only son who was killed in France on September 16th, 1916, within a fortnight of attaining his 19th birthday. The likeness is clear and unmistakable, and greatly resembles a photograph he had taken in the autumn of 1915. In the spirit photograph, however, the face looks somewhat thinner and younger, and the pose is different. The addition on my friend's photo was unknown to us.

In this instance "faking" was impossible. Nobody touched the plates, until after they were developed, but myself. But had Mr. Hope done the whole process himself fraud would have been equally impossible, because the face is unmistakably that of my boy—not vague or shadowy, but clear for all to see. And the fact that neither Mr. Hope nor Mrs. Buxton knew that I was going, what my name was, where I came from, or that I had lost a son, until I told them after I had seen the result and a proof had been given me to take away, constitutes a splendid piece of evidence of the genuineness of the Crewe Circle.

On the right temple are two distinct marks. Our dear boy, we were informed, was twice hit in the head by bursting shells, and we are endeavouring to find out whether the wounds were in the right temple as shown in the photograph.

ONE of our friends is desirous of acquiring a copy of Howitt's "History of the Supernatural." The Editor will be glad to hear from any person who has the work for disposal.

THE WONDER OF MUSIC.—Alone out of all the sciences and arts, music has no foundation upon anything on earth. . . . Who can by any means account for the variety of passions excited within him by the mere difference of the spacing, time, or rhythm of music? In my new condition of living I notice that the soul throws out with most disdainful impatience music that was formerly beautiful to my mind and heart; and certain types of flowing cadences (very rarely to be found) sustained in high, flowing, delicate, and soaring continuity will produce in her conditions akin to a madness of joy. For one brief instant she remembers! but cannot utter what!—"THE GOLDEN FOUNTAIN."

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THE RIDDLE OF THE PAINFUL EARTH.

Mr. G. E. Owen (Pontypridd) sends us a long article entitled "An Infant's Death." As we have not space for it we can only give it in summary. Mr. Owen raises the question as to whether all the events of life are under the control of a Supreme Being, and points out that while some of the happenings in human experience are controllable, or partly controllable, by man's will and intelligence, others, such as earthquakes, thunderstorms and tidal waves, are beyond his direction. They come, in short, under the operations of purely natural law. One could add to these, of course, the whole of the larger operations of Nature in the visible world. Man can destroy a flower; he cannot arrest the movements of a planet. But Mr. Owen is chiefly concerned with those events which are inimical to human happiness, and he gives as his central example the death of a healthy and beautiful boy baby at the age of six months. "Even the nurse who attended to the obsequies of death declared that 'it was a sin that such a fine little body had to go to the grave.'" Our friend goes on to remark that utterances such as these "are really spontaneous protests against such tragedies, and indicate that there is something wrong somewhere." So it would seem, for if the little boy died of disease, it is difficult to reconcile the fact with the statement that he was in a healthy condition. The influenza from which he suffered must have found some weak spot.

In considering Mr. Owen's arguments, we remember, first of all, that this is an imperfect world, and was intended so to be; second, that it is so benevolently ordered that many, if not all, the things we lament as tragedies are later triumphantly transformed into the means of beauty and blessing; third, that our judgments must be very partial, for we can survey so very small a field in the great Plan. Mr. Owen writes that "it is inconceivable that these things are the outworkings of Infinite Purpose." There we have to differ, for some of our wisest thinkers do conceive that they are, or they would not happen.

But while we may not altogether agree with Mr. Owen's arguments, his article opens up a very wide field of thought. Many volumes of profound philosophy have been devoted to its consideration. These pages are hardly suitable for the consideration of deep philosophical reasonings. Let us therefore make a few simple reflections. It is clear that a portion, however small, of the operations of life are under human control, and it is also obvious that that portion is continually increasing in extent. Our savage ancestors were almost helpless in the face of natural phenomena. We, their descendants, have harnessed the elements and made them do our bidding. We are gradually exterminating disease. We have advanced so greatly that the things our forefathers suffered uncomplainingly a century or two ago excite us to fierce revolt. Mr. Owen's own protest is a typical instance of the fact. It is a mark of growth rather than of despair. He finds there is "something wrong." Why truly, but the thing does not become wrong, nor can it be righted, until mankind recognizes the defect. The influenza plague of which he speaks attacked apparently healthy and valuable lives. But there must have been a weak spot somewhere, some defect latent in the human system, perhaps the outcome of ancestral misdeeds or modern disobedience to the laws of life. Man conquers just as much of the evils of life as he is fitted to conquer. In time he will make so large a conquest that the world will be a happy and desirable dwelling-place. But it will never be perfect. It will always be only the vestibule to more glorious states—the Lights and Perfections of the Spirit.

CONDITIONS OF THE NEXT LIFE.

PROFESSOR LINDBERG'S DIFFICULTIES.

Professor O. E. Lindberg, late of the University of Gothenburg, sends us a further contribution on the subject of an ether body and the problems it raises. A short reply from Sir Oliver Lodge is appended. It will be recalled that the Professor discussed this question in our issue of June 21st last. Professor Lindberg writes:—

I fully acknowledge Sir Oliver Lodge's arguments for the possibility of an ether-body. Yet it seems to me that the difficulties here are indeed so great that they invite us to discover a new and more satisfying hypothesis. No one, in my opinion, is so capable of doing this as Sir Oliver Lodge.

For my part, I feel disposed to go so far as to hold that such a hypothesis should constitute an urgent problem for Spiritualists. I do so because of the fact that there are not a few people to whom it would be much easier to believe in a future life if science could help them better to represent to themselves how they may exist in the hereafter.

I have spoken to several persons who would fain accept the doctrine of survival were it not that they associate the idea of the life to come with an entirely bodiless existence, even more inane than that which Achilles led in the underworld of which he complained so bitterly to his friend Odysseus. The representation of the other life as a more or less senseless shadow is a ghost haunting some people until it expels from their minds their very belief in ghosts. They are, therefore, in great need of scientific aid. It is a case in which the scientist and the philosopher seem to be bound to co-operate. Happily, we find both united in the person of Sir Oliver Lodge.

SIR OLIVER LODGE'S REPLY.

I entirely agree with Professor Lindberg that a rational understanding of the conditions of the next life would greatly assist belief in it, and I hope that gradually some such understanding may come to us. But meanwhile, whether we understand the condition or not, continued existence is a reality founded upon ascertained fact. There are many things we have to accept as fact without fully understanding them—from a falling stone to an electric charge, or the incubation of a chick. We just get accustomed to such occurrences, and a theory will one day follow.

GODS IN EXILE.

"Around childhood gather the wizards of the darkness, and they baptize it, and change its imagination of itself, as in the Arabian tales of enchantment men were changed by sorcerers who cried 'Be thou beast or bird.' So by the black art of education is the imagination of life about itself changed; and one will think he is a worm in the sight of Heaven—he who is but a god in exile; and another of the Children of the King will believe that he is the offspring of animals. What palaces they were born in, what dominions they are rightly heir to, are concealed from them, as in the fairy tale the stolen prince lives obscurely among the swineherds. Yet at times which men do not remember, in dream and in the deeps of sleep, they still wear sceptre and diadem and partake of the banquet of the gods. The gods are still living. They are our brothers. They await us. They beckon us to come up to them and to sit upon equal thrones. To those who cry out against romance, I would say, you yourself are romance. You are the lost prince herding obscurely among the swine. The romance of your spirit is the most marvellous of stories. Your wanderings have been greater than those of Ulysses. You have been Bird of Paradise and free of immensity, and you have been outcast and wingless, huddled under the rocks and despairing of the heavens. If you will but awaken the inner sight, Hy Brazil, Ildathack, all the lands of immortal youth will build themselves up anew for you no longer as fantasy but in vivid actuality. Earth will become magical and sweet as ever."

"From long pondering I have come to believe in the eternity of the spirit, and that it is an inhabitant of many spheres, for I know not how otherwise to interpret to myself the myriad images that as memories or imaginations cling to it, following it into the body as birds follow the leader in the migratory flock. Looking back on that other life which began to dominate this, there are a thousand things I cannot understand except I believe that for myself and for all of us there has been an eternity of being, and that many spheres are open to us. . . . Looking back upon that other life through the vistas of memory, I see breaking in upon the images of this world forms of I know not what antiquity. . . . I walk out of strange cities steeped in the jewel glow and gloom of evening, or sail in galleys over the silvery waves of the antique ocean. I reside in tents, or in palace chambers, go abroad in chariots, meditate in cyclopean buildings, am worshipper of the earth gods upon the mountains, lie tranced in Egyptian crypts, or brush with naked body through the long sunlit grasses of the prairies. How do these self-conceptions spring up? . . . Are they not memories of the spirit incarnated many times? And if so, again I ask myself, is it only on earth there has been this long ancestry of self?"

—From "The Candle of Vision," by Æ. (GEORGE RUSSELL).

"THE MEDIUM IN THE MASK."

A CRITICAL REPORT BY DR. ABRAHAM WALLACE.

We received the subjoined report from Dr. Abraham Wallace immediately after the first public séance given by the "Masked Medium" in the Victoria Hall of the Criterion Restaurant on May 19th of the present year, a full account of which appeared in *LIGHT* of the 31st of that month (page 175).

Faced with several conflicting accounts of the powers of the alleged medium at this and subsequent exhibitions, and looking to the possibility of inducing her to submit to a special test séance under the strictest conditions, we held ever Dr. Wallace's account. It is now due to the cause of psychic investigation that the account should appear, more especially as it has been freely stated that the exhibition, though entirely bogus, was accepted by Spiritualists as genuine. We may say that we were well aware that the exhibition was given under the direction of Mr. Selbit, a gentleman highly skilled as conjurer and illusionist, a sufficient reason for extreme caution.

DR. WALLACE'S REPORT.

The first public exhibition of the so-called "Medium in the Mask" in the Victoria Hall of the Criterion Restaurant, was, in my opinion, a trick performance from beginning to end, without any of the characteristic features of genuine psychic phenomena, and thus challenges criticism, in spite of the claims made that "her powers have been tested by such experts as Lady Glenconner, Sir Arthur Conan Doyle, Sir Henry Lunn and others."

The first item, as stated in the programme, was "Psychometric Impressions." Anyone present who was accustomed to experiment with a sensitive possessing the special psychic faculties for psychometry must have noticed that there was not any indication of transcendent powers, with one or two exceptions, which may have been mere guesses. Instead of the "medium" giving any history of the different articles collected from the audience which were placed in small black bags, she merely described them. The first suspicious circumstance confirming my adverse opinion was that the bags, instead of being put into a box with a lid, were, by the lady's manager, stuffed through an opening in the upper side of a box, which, to disarm suspicion, was placed in view of the audience all the time. This box, again, instead of being tied up with a cord was suspended over the stage by a broad band of cloth, which doubtless served to conceal from view another hole in the back of the box through which the bags were conveyed to the voluminous black breeches of the attendant, who held it close to the openings of his pockets. The bags, thus secreted, were doubtless conveyed to a confederate at the side of the stage, who carefully inspected each article and communicated the description by normal means to the lady standing on a sheet of glass. Owing to the mask covering the lady's face, except her interesting dark eyes, one could not observe whether her lips moved or not while the descriptions were given.

The second and third items—"Direct Voice" and "Materialisation" phenomena—were performed by means of a cabinet hurriedly erected on a large piece of linoleum. But apparently such a cabinet as is usually employed in an ordinary séance would not suffice for the purpose: suspicious dark curtains must be hung up on the inside around the back and lateral walls by several hustling attendants, one of them being no doubt a trained confederate, who remained behind the back curtain, while the front of the cabinet was closed by a dark, meshed screen of gauze or wire. A large megaphone had been hung over the lady's head so that the confederate from the back could give forth sepulchral tones through the trumpet. There were electric lights above each side of the stage, but these were so arranged that there was sufficient darkness in the depths of the cabinet for the confederate to operate the megaphone and to personate a materialisation. I happened to be sitting behind a gentleman who stealthily used a flashlight while the confederate had ventured forward to the side of the lady, who at once called out, "Get back, get back." Persons from the audience were invited to walk around the outside of the cabinet, but no one was allowed to enter it. The cabinet was disbanded, and the confederate could easily escape from it while the dark curtains were being removed. While the black bags containing the returned articles were being removed through the box from the attendant's breeches several people could apparently see whence they came, and one gentleman demanded the production of the box, but it was rapidly taken to the retiring room.

The fourth item was the precipitation of a picture. Little attention was given to this, as the trick has been done quite successfully without supernatural means, on the stages of various conjurers.

When anyone has witnessed the genuine phenomena of the direct voice and materialisation he is not easily taken in by the counterfeit.

In a discussion which was permitted from time to time I indicated that if the lady had been a genuine medium a great risk was run even by the unexpected use of a light

or by any sudden interference, as had happened in the case of the late Madame d'Esperance and other mediums, who at once had hæmorrhage from the lungs, showing at least how little the laws governing supernatural phenomena are understood.

ABRAHAM WALLACE.

* It is to be observed that the performances of the "Masked Medium" were never endorsed as genuine by *LIGHT*, although they included a few results not easily to be explained. We were frequently asked whether the lady was a genuine medium. It is quite possible that she was. Mediumship is a difficult matter to pronounce upon off-hand. But it was clear enough that most of her demonstrations could be explained by the resources of conjuring. Mr. Selbit, as the spokesman of the promoters of the exhibition, publicly proclaimed that it was purely a commercial enterprise. But in private he made certain claims for the masked lady as a genuine psychic. These claims could only have been proved by a special séance under test conditions, which, so far as we could ascertain, was never conceded.—ED.: *LIGHT*.

CONVINCING MESSAGES FROM THE UNSEEN.

By H. A. DALLAS.

The following extracts from personal letters addressed to me will, I think, interest readers of *LIGHT*.

I would like to preface them by saying that the writer of the letters—Mrs. Davidson—has derived immense comfort from the knowledge of the nearness and power to communicate of those in the Unseen which her experiences have brought to her.

Her husband passed over on active service in the East about two years ago. Both Mrs. Davidson and her sister have marked psychic faculties and they have used them with admirable good sense, self-restraint and balanced judgment. The effect, as far as I can see, has been wholly beneficial, both spiritually and physically; the comfort and joy which have come into this home are being shared with others. I have my friend's permission to quote from her letters, using pseudonyms.

The communications began with table tilts, the two sisters sitting alone together at the table. After a while they tried using a pencil, holding it together in their left hands; they thus obtained written messages.

On October 23rd, 1918, Mrs. Davidson wrote to me that her husband had told her that a sister living in London was ill, and that an intimate friend of this sister wished to send her a message. Quite different writing then followed and this was written: "God will, will, will give you your heart's desire." She continues, "We noticed the time, and asked my sister what she had been doing at that particular time, and she told us she had noticed the time and had felt 'presences' strongly; at the time she was playing on her organ, 'O Rest in the Lord and He will give you your heart's desire.'" A comforting experience, indeed, for it seems to show that these intimate friends were conscious of each other—the one who had gained the larger life being the more clearly aware of the two, and able to respond through the instrumentality of the sisters, who were at that moment getting writing.

After he had passed over Major Davidson showed continued interest in the war. On August 8th, 1918, he wrote through his wife and sister-in-law's hands: "We hope Hindenburg line will not stop us this time. French staff magnificent. Navy coming out . . . have lots of courage." We have since learned that the German Navy would have "come out" at last if the sailors had not refused to sail. From the Other Side this intention was no doubt clearly seen; but apparently the circumstances which prevented its fulfilment were not foreseen.

In another letter received last July my friend relates a striking incident. Her brother-in-law had come home on leave. Although interested, he was by no means convinced that the writings were really communications from the Other Side. A few days before his leave expired the following occurred (I quote from the letter):—

"I am so happy to be able to tell you that Edward has had a most convincing message from his mother through our hands. The words, 'Man Pania' were written, and rewritten four times, at our request, as Nora and I could not understand, and we remarked that it might be the name of some writer of a book on the subject for Edward to read, as it followed after the words, 'Edward in the near future will feel the truth of it.' We asked them to give the message in another way, and we got—'Sonny, Sonny.' Edward was in the room reading and had been listening to 'Man Pania,' saying nothing until this, and he now told us that the words were Hindustani and his mother used to call him 'Sonny Man Pania' (the 'a' pronounced like a u) when he was a little boy, and only she and his father knew this. He has had messages for his sister, whose little boy has just passed over; he feels that when he sees her in India he will be able to help her much more convincingly."

JESUS CHRIST AND SPIRITUALISM.

IN LIGHT of the 9th inst. we suggested that the discussion on this question should be allowed to drop, but we think it advisable to give below a few remaining letters, leaving the Rev. F. Fielding-Ould to make a further reply if he so desires. Beyond this we cannot admit any further correspondence on the subject.

Mr. R. A. Bush writes:—

The Editor of LIGHT may be right in suggesting that the discussion of this question might now be closed. The Rev. F. Fielding-Ould states his reason for believing in the "divinity" of Jesus very clearly, and so long as he does not try to force his views upon the movement we may be very sympathetic with them. I do not wish to prolong the discussion on that subject, but I hope you will allow me to ask the reverend gentleman in your columns if he realises what his recent statement involves? He said that if Spiritualism (as a movement) repudiates the divinity of Jesus he will at once begin to speak against it. Therefore it must be to him a bad and pernicious movement. Will he withdraw his book, "The Wonders of the Saints in the Light of Spiritualism," and recant the views which he expresses therein? He cannot honestly hunt with the hounds and run with the hare—he cannot serve God and mammon. The whole book is written with the express purpose of showing that as Spiritualistic phenomena have been proved to be true the psychic phenomena associated with the lives of the Saints of the Christian Church should also be believed and that inferentially the phenomena recorded in the Bible are also true. He cannot call upon Spiritualism to support his Church history and then speak against it as evil.

We read and hear much about the dangers of Spiritualism. One of them is that it makes the honest investigator change his views on many questions, and when the point comes to a priest in the Church of England he is faced with a bitter struggle and the necessity of making a momentous decision. Mr. Fielding-Ould, in his delightful book, writes in condemnation of the man who clings obstinately to what he has been taught and closes his ears against new aspects of truth. Let Mr. Fielding-Ould continue his investigation of Spiritualism in this spirit, for he has yet much to learn from it. And there is also something to be learned from the stories of Galileo and Bishop Cranmer.

Viewing the subject from quite a different standpoint, Miss Alice M. Crathern (Bayswater) says:—

I have been interested in Spiritualism for twenty years, investigating all phases of it, and I have come to the conclusion that Spiritualism will never have real life and being till the movement as a whole acknowledges Christ as Divine, and as the highest source of inspiration.

Just now it seems to me that Spiritualism needs the helping hand of the true Church of Christ. Let Spiritualism demonstrate to the Church the continuity of life beyond the grave, and let the Church guard the door of communication, so that there are fewer wolves in sheep's clothing coming through to deceive even the very elect.

Instead of the Church denouncing Spiritualism as "of the devil," why cannot it follow the command of the New Testament to "Try the spirits whether they are of God"?

The great "Revelation" has undoubtedly come through modern Spiritualism, and with the sympathies of the Church could do much for the common good of humanity, but if the Church ignores the great and wonderful communion of the two worlds, neither the Church nor Spiritualism will accomplish that which God expects of it.

Mr. Arthur Wedd (Bristol) deprecates attempts to set up a dogmatic standard and a test for Christians:—

Are not the endless squabbles over questions such as the meaning people apply to such a word as "Divinity" sufficient warning? Surely our motto is "Freedom of conscience," and all realise how hard it is for the clergy to get free of life-long acquiescence in the formulae of the Churches. How this comes out in "Letters from the Other Side," where I can see the dear old clergyman fearful of losing his hold on his friends by startling their preconceived ideas of his former teaching by his present far wider understanding. I find it immensely interesting.

Would it not be possible in your paper to divide roughly the books advertised into spirit teachings and those dealing with phenomena?

I feel the need of some progressive guide for readers. I have found nothing higher than "Spirit Teachings," which I cherish as my greatest help, and "Letters from the Other Side" leads up to it.

After all, each soul must seek and find for itself. But I do think, if appealed to, some of the leaders would publish a list of books in order to help and guide the many inquirers.

Mr. Wm. A. Jones (Abertillery), an active worker in our movement, has sent us on a postcard a brief communication in Esperanto, to the following effect: "Spiritualists do not approve of a blind confession of the Saviour as God. They

seek the living witness of the truth through communion of the Holy Spirit in men and angels. Consequently they will not deny the greatness of the Christ Spirit found everywhere. They also desire before everything else to have the full liberty of Divine service in their Churches." This is rather sweeping, unless the term Spiritualists is confined to those who seek to establish a sect.

THE DOCTRINE OF REINCARNATION.

BY MRS. PHILIP CH. DE CRESTIGNY.

FOR a broad survey of the essentials of the doctrine of reincarnation, the article, "Our Visits to this World" in the current number of the "Nineteenth Century and After," over Mr. Sinnett's signature, is as inclusive as possible in the space at his command. One by one the objections with which we are all so familiar are brought forward and dealt with logically and convincingly.

That the theory of reincarnation is the only rational explanation of the inequalities and injustices in this world, patent to the least thoughtful, must surely be admitted. The days are past when in extenuation of such injustice, reasoning intelligence can fall back, in the words of the writer, "on the theory that Divine ways were inscrutable," when they were, "on the face of it, ways we should personally be ashamed of." The unfairness is evident in placing some individuals, for no merit of their own, in positions favourable to the development of moral qualities, and others where they never have a chance. If, as is the common rejoinder, the latter are to inherit bliss in the next world, presumed to be eternal, as compensation for their woes in this, the injustice is obviously reversed, and those who do not suffer in this world are "of all men the most miserable." Whereas, if we all go through the same disciplinary stages, returning each time to circumstances earned by our own actions in previous earth-lives, a solution to the riddle is presented that is both logical and just.

That the whole case should be put ably and eloquently is only to be expected from Mr. Sinnett's pen, and anyone interested and willing to approach the subject with an open mind cannot do better than read the article in question. It disposes of the various delusions with regard to the doctrine, such as submergence of identity, reluctance to face again the limitations of babyhood, or, greatest bugbear of all to the superficial inquirer, separation from those we have loved here. Surely for the truly loving, to have been indissolubly united through countless ages, reincarnating together, and passing together the intervening spells on other planes, is a far grander and more satisfying conception than that the love that binds them here is but the mushroom growth of a single life on earth? A real comprehension of what is involved by the theory kills many of the "bogeys" arising from the superficial attention that in so many cases is the only foundation for criticism.

In reference to the opponents of the doctrine, Mr. Sinnett remarks, "They ask us . . . to accept the idea of a stick with one end," that although eternity may lie in front of the ego, it does not lie behind. But to do justice to the counter arguments, is this quite apt? In the words of the article, "The Essence of the Young Ego has emerged from infinite Divine life, but at one period has crystallised as a centre of consciousness within the Divine life. . . ." This would, I fancy, be admitted by non-reincarnationists, the point being through what processes and at what period that crystallisation took place.

With regard to the making of "karma," or the conditions merited in one earth-life by action in a previous one, Mr. Sinnett says, "Consequences will not follow without causes being set up to provide for them." Yet on the next page we find, ". . . the course of re-birth is guided—not by blind laws inherent in matter, but by the Will of Beings on an immensely high level of Divine dignity. . . ." If the laws inherent in matter are set aside by the arbitrary interference of dignitaries of no matter how lofty a level, then the law of cause and effect becomes null and void. The two statements seem to require reconciling. It is possible, of course, that those on a higher level know how to superimpose further law on the limitations of the physical, but that the "guidance" can be effected by regarding the laws inherent in matter as of no account, is difficult to reconcile with the scheme of cause and effect.

The grandeur of the conception of reincarnation finds a fitting exponent in the pen that brought the teachings of Theosophy to the Western world. The article does justice to a theme that, whatever the belief of the reader, cannot fail to stimulate thought in the earnest seeker after truth. In support of it, it is true, no concrete proofs can at present be urged, but it is a hypothesis that assuredly answers many vexed questions of logic and justice, and I would remind those who believe in Darwin's theory of the origin of species—and there are few nowadays who do not—that even there the "missing link" is still to find.

Mr. JAMES COATES, author and psychic investigator, now resting in Arran, will—after lecturing in Glasgow and a visit to Ireland—return to London for the winter. While in Scotland he has written the MS. of a work, "Is Modern Spiritualism Based on Facts or Fancy?"

FROM THE LIGHTHOUSE WINDOW.

"The Challenge of Spiritualism" is the title given to an interview with Sir Arthur Conan Doyle in the "Daily Chronicle" of August 13th.

The interviewer, Mr. Charles Dawbarn, writes: "There is something so eminently sound and wholesome about Sir Arthur Conan Doyle, something so British about the immortal literary figure that he has given us for our perpetual joy, that he would advertise any creed. Sure we are that nothing but sincerity and a desire to serve humanity lie at the bottom of his missionary efforts for Spiritualism."

Dr. J. H. Hyslop writes in the July number of the Journal of the American Society for Psychical Research:—"Dr. Charles Mercier, whose book we recently reviewed, is quoted by the Rev. C. E. Hudson in the 'Nineteenth Century' for May as saying: 'I have lately had a great deal of experience of spiritualistic manifestations, and what I have seen has compelled me to modify my views materially.' " Dr. Hyslop has probably since learned that Dr. Mercier's statement was what is vulgarly known as spoof. He was simply pulling the public leg.

Mr. W. T. Cooper, the president of the Marylebone Spiritualist Association, has been seriously ill, but we are glad to learn that a partial recovery has taken place. As most readers will know, Mr. Cooper has for many years been associated with the propaganda of the movement in Marylebone, and although now in his eighty-second year, he was until quite recently still active in that work. His friends will not soon forget that he was on the platform at the great Albert Hall meeting in April last, in spite of the fierce snowstorm which prevailed at the time.

It may be useful to some of those who are interested in the direction of societies to be reminded that all the business of a society should be transacted through the authorised officials. Members of a council or board of directors cannot as individuals enter into contracts binding on the corporation they represent. There is a good deal of laxity in these matters, which may occasionally result in disagreeable shocks, as in the case where the director of a company gave an advertising order the bill for which was repudiated by the company itself. In the action that followed the court upheld the company, pointing out that the order would have been binding had it been given by the Secretary.

Mr. Clodd, to whom reference was made in an article in last issue, comes in for some trenchant criticism by Professor Hyslop in a recent number of the Journal of the American Society for Psychical Research. Professor Hyslop writes: "Mr. Clodd, like others, has suddenly awakened to the fact that psychic research is making rapid strides towards converting somebody to its interests, and he starts with the vigour and purpose of Don Quixote to attack the windmill. There is not a trace of any personal investigation in the subject. He has evidently started out with a preconception of the subject, ransacked the literature for facts supposedly favourable to scepticism, and ignored all facts on the other side, to produce a book which he thinks will be an oracle against Spiritualism."

Mr. A. P. Sinnett, in the course of an article in this month's "Nineteenth Century," on Reincarnation, makes this reference to our subject: "Its (life's) continuance has ceased to be a matter of mere guesswork for the millions concerned with the simple variety of occult research described as Spiritualism, and the current interest in that research is rapidly rendering the current contempt for it in most newspapers an illustration of their patient efforts to represent the greatest stupidity of the greatest number."

In a further passage Mr. Sinnett says: "Spiritualism and other forms of belief concerning the future life include a vague expectation that infinite spiritual progress is possible after death down here. So it is, but the permanent Ego is not spoon-fed with higher knowledge unless he has engendered a desire for it in his working period on the physical plane."

Psychic phenomena find a place in William de Morgan's new novel, "The Old Madhouse." A dead man's voice is heard, his form is seen where he disappeared, and finally his spirit appears in corporeal form, sits in an armchair and gives the hero of the book advice with a view to preventing an impending elopement. It is interesting to recall that the author is a relative of Professor de Morgan, who contributed so luminous an exposition of Spiritualism to his wife's remarkable book, "From Matter to Spirit."

Our recent Note on the possibility of a psychic solution to the mystery of Chatterton's "Rowley" poems, led to an invitation from Mr. Windsor Fry, the artist, who saw the Note, to visit his studio in Upper Baker-street and view a picture which he produced some years ago, out of a strong sympathy with the life of the "marvellous boy." It represents the poet rising from his chair at dawn after a night's work. The face is drawn and weary but the eyes are strangely beautiful, as though, like Keats, he gazed on wondrous things. There is a haunting pathos in the picture into which the artist seems to have put his whole soul. We noted the tarnished finery of the costume which the poor lad starved himself to buy, that he might make a good impression on those from whom he sought commissions for plays and poems. We noted the guttering candle about to burn out—a symbolic touch.

Last advices from Mrs. Wriedt, the famous medium for the Direct Voice, tell us that although fully prepared to visit this country, difficulties at the last moment have sprung up in regard to her obtaining a passage. These may be overcome, in which case we shall gladly give notice of her arrival here.

In what is called a "catechism" in the last issue of the "Weekly Dispatch" Sir William Barrett deals with some of the many questions arising out of the theory of an etheric body. The question, put by the journal, involving the idea that a piece of bound ether detached from its material mould "can hover around, looking at the vessel it has left" is eloquent of the misconceptions that prevail. The questioner overlooked the fact that the etheric body must, on the hypothesis, be animated by the same life which animated the material body. Sir Oliver Lodge has pointed this out, but it will need some thousands of repetitions before it can penetrate the minds of the unthinking, who habitually confuse the body with its animating principle.

On the subject of occasional mistakes and failures in psychic communications, a contributor writes: "Our spirit glasses are not yet achromatic and exact, so they give mirages of various sorts." As we have said before, these errors show how very unsupernatural the whole subject is. If it had been flawless and faultless we should have viewed it with grave suspicion.

"We have already entered upon a new era," said a keen observer of the time as he discussed the present state of the world. "It is the stormy dawn of a new and brighter day."

The Rev. J. Tyssul Davies, in his book, "A League of Religions," thus classifies the great, living religions of the world: Zoroastrianism, the Religion of Purity; Brahmanism, the Religion of Justice; Buddhism, the Religion of Compassion; Confucianism, the Religion of the Golden Rule; Mohammedism, the Religion of Submission; Christianity, the Religion of Service.

One thing which especially strikes us about the present time is its relentless pressure. Nothing that has not virtue in it is likely to withstand the stress of the next few years. The rotten elements of society which festered and flourished in the old pre-war days will be cut away remorselessly as time goes on.

Sir Arthur Conan Doyle replied in last week's issue of "Truth" to the doubts cast by that journal on the genuineness of the spirit photograph of his son obtained at Crewe on May 31st. After giving details of the manner in which the photograph was taken Sir Arthur sums up with the remark, "The results are complex and mysterious, but they need earnest and sympathetic consideration, not indiscriminate and ignorant abuse."

This change we call death is simply the withdrawal of the real man from the temporary physical body that has been his instrument to relate him to the physical world—withdrawal, as one withdraws his hand from a glove. Where is he, then? Not in another place, but in another condition. . . . The nature of the ether, as described by Sir Oliver Lodge, reveals a rational and reasonable basis on which to formulate this new environment to which man goes after withdrawing from the physical.—LILIAN WHITING in the "Occult Review."

THE UNFETTERED MIND.—The great law of the external worlds of form is multiplicity, and one of the most far-reaching root-evils is to be one-idea'd. To be incapable of more than one idea, to be bound above all things to one passion, is, when we leave this world, a very sad hindrance. One of the greatest and most easily recognised signs of spirituality is to be many-idea'd, to be unattached, or equally attached to all; this brings with it a certain freedom which is indispensable for advancement in the heaven worlds.—MINNIE B. THOROLD in "The Missing Goddess."

METHODS OF COMMUNICATION.

A PLEA FOR THE TABLE.

Most writers on Spiritualism are inclined to despise or ignore the table as a means of communication, on the ground that "the game is not worth the candle" and that the results have no evidential value. While admitting that it is an elementary and clumsy method, I believe there are greater possibilities in it than is sometimes supposed, and perhaps the experience of one small circle may prove helpful to other beginners. To sit round a table and wait for any spirit who happens to come along and then to guess who it is, is likely to lead only to confusion and deception. The secret of success seems to be to secure the services of some one on the other side who will always be present and superintend the sittings. Our guides exercise this function, and each of them has a special signal by which he or she is known. As a rule one particular guide, whom I will call X., takes charge. His signal and his tilting are distinctive, and he has shown himself to be of high spiritual attainment, and deeply versed in occult lore. It may be objected that we have no evidence that he is really what he pretends to be. Certainly we have no legal proof, but after five years' intercourse we have become familiar with his character and personality, and look upon him as an old and tried friend. The help and guidance he has given us have been continuous and progressive, and are without doubt the product of one and the same mind.

Ours is a family circle of at most four members, more often only three or even two; nor is any one of us highly sensitive. We have no success when we try to spell out messages, and the Ouija board is of no use to us. We therefore confine ourselves to question and answer ("Yes" or "No"). But this limitation is not without its advantages. Spelling out is a purely mechanical process and needs no effort on the part of the sitters. On the other hand, the endeavour to "sense" what the visitor wishes to convey does undoubtedly tend to develop the intuitional faculties and is thus a step towards higher methods. One soon learns to avoid leading questions, to narrow down the subject until one finds out what the spirit wishes to speak about, or if one asks for information oneself, to receive, telepathically I suppose, the impression of what is in the communicator's mind.

Our procedure, then, is as follows: After prayer, we wait until X., or another of our guides, gives his signal. We then ask whether we may sit, whether all is well, and whether he has anything to say about the last sitting. If there has been anything amiss, he will then tell us, and this is a check against deception and error. Then we ask whether the guide has any message for us, and if, as almost always happens, he has, we proceed to "sense" what it is. When he has given us all the information he wishes, we ask any questions we may have previously prepared, and finally we enquire whether there is anyone else wanting to speak to us. If there is, we find out, not by guessing or suggesting names, but by careful questioning, who it is, and if we are at all doubtful we refer to X. again for confirmation.

In this way we have received, especially from X., a great amount of most helpful information, *e.g.*, guidance as to prayer, help in difficulties such as all who try to live the higher life are bound to incur, advice about books and lines of study, and valuable counsel in dealing with others who need help, often indicating subtle differences of approach such as we should never have thought of. (I cannot agree with Mr. De Holte (p. 154) that the answers are invariably what one expects. In our experience this is very far from being the case.) Such messages sometimes emanate from X. himself, at other times they are given to him by higher spirits to transmit to us. Except in very important matters, it is best not to ask for advice on purely worldly affairs. We have to use our own judgment, and not become dependent on that of any spirit. But in matters concerning the spiritual life, we find the guidance of X. of the greatest possible value.

Another way in which the table is useful is in conjunction with automatic (or rather "inspirational") writing, practised by two of our members. Appointments are made by our guides through the table, and if difficulties or mistakes occur, they can be cleared up in the same way.

I do not claim that we are never deceived. One has to learn through one's mistakes. But at any rate, with some such safeguards as I have indicated, a reasonable amount of security is assured, and errors can afterwards be rectified. I do not think that anyone who had joined in our sittings would say there was nothing evidential in them. On that point the best proof is given by the results obtained.

J. B.

IF "Labour" knew all the data upon which "Capital" has to make its calculations, and "Capital" knew of all the desires and grievances which worry the under-world of "Labour," both would have made a long step towards that partnership in sympathy and effort on which the future of this country depends. — F. HARCOURT KITCHIN, in "Fortnightly Review."

AN UNTAPPED SOURCE OF ENERGY.

Sir Oliver Lodge, in his second article on "Sources of Power," in last Sunday's "Observer," deals with the immense energy contained in the atom, an energy of which we should have been quite ignorant but for the discovery of spontaneous radio-activity. He tells us that thirty million projectiles a second, each with a fifteenth of the speed of light, come away from a milligram of radium every second, yet the speck will last a thousand years before it is half exhausted. "Chemical combination is 'not in it' with energies such as this. And this is the kind of energy which is locked up, and at present inaccessible, in every atom of matter. A little arithmetic would enable us to paraphrase the late Sir William Crookes and say that if all the energy in an ounce of matter could be extracted and fully utilised it would be enough to lift the German Navy and pile it on the top of Ben Nevis. . . . Undoubtedly if the progress of discovery enables us to get at and utilise the energy locked up in a ton of ordinary matter per diem no further motive power would be needed. And if further we found ourselves able to liberate any considerable portion of such energy in a short period of time, the explosive violence would be such that the very planet would be unsafe."

We sympathise with Sir Oliver's hope that "no such facilities will fall to the lot of an enterprising scientific nation until it is really and humanely civilised, and is both willing and able to keep its destructive power in check."

THE L.S.A. MEMORIAL ENDOWMENT FUND.

The L.S.A. Council and LIGHT gratefully acknowledge the following donations received since those recorded in our issue for the 9th inst. :—

	£	s.	d.
Sir A. Conan Doyle's Fund (half proceeds of lecture by Sir A. Conan Doyle at Eastbourne —per Mr. J. Cubitt Smith)	9	19	6
Captain Spencer (in Memory of his son, Lieut. Spencer, killed in air action)	5	5	0
In Memory of Jessie Coates and the Rothesay Circle, by her husband, James Coates	5	5	0
O. M.	5	0	0
S. Harold Haynes (second donation)	2	2	0
In Loving Memory of G. W. F. B.	1	0	0
Mrs. M. M. A. Hopper	0	9	6

LIFE AFTER DEATH.

Death, be not proud, though some have called thee
Mighty and dreadful, for thou art not so;
For those whom thou think'st thou dost overthrow
Die not, poor Death; nor yet canst thou kill me.
From rest and sleep, which but thy picture be,
Much pleasure, then, from thee much more must flow;
And soonest our best men with thee do go—
Rest of their bones, and souls' delivery!
Thou'rt slave to fate, chance, kings, and desperate men,
And dost with poison, war, and sickness dwell;
And poppy or charms can make us sleep as well,
And better than thy stroke. Why swell'st thou, then?
And short sleep past, we wake eternally,
And Death shall be no more:
Death, thou shalt die!

—JOHN DONNE.

MRS. MARY GORDON, secretary of the Union of London Spiritualists, has removed to 13A, Baker-street, W.1.

EQUIPMENT OF THE PSYCHIC INVESTIGATOR.—An unshakable conviction should have been arrived at, prior to all investigation, that no messenger from the other world can give us any clearer light on the eternal values of Truth, Beauty and Goodness than we possess or might possess from the experience of this world. This consideration will steady the inquirer by enabling him to realise that whatever may "come through" can only be of secondary importance. It is infinitely more important to follow Truth with the passionate devotion of a lover for his mistress than to converse with the denizens of the Twentieth or any other Plane. . . . Lastly, every inquirer into the Borderland should be pure in heart, sound in head, cool in judgment, well equipped by training to detect the true in the false, and to sever the false from the true; practised in human affairs, a lover of his kind; possessed of that sense of proportion which the study of history is so well adapted to supply; versed in psychology and a philosopher; and above all one who feels always and everywhere that he is the servant of One whose service is indeed perfect freedom, but a service in which a complete surrender is claimed, so much so that without that surrender the devotee may find himself given up to believe a lie.—"Visions," a sermon by DR. W. F. COBB.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 8d. for every additional line.

Marylebone Spiritualist Association, Ltd., 3, Vere-street, Oxford-street, W.1—6.30, Mrs. E. A. Cannock. August 31st, Mr. Ernest Meads.

The London Spiritual Mission, 13, Pembridge Place, W.2.—11, Mrs. Alice Harper; 6.30, Mrs. Worthington. Wednesday, August 27th, 7.30, Mr. Horace Leaf.

Walthamstow, 342, Hoe-street.—7, Shepherd's Bush.—73, Becklow-road.—7, Mrs. Stenson. Thursday 8, Mrs. Brown.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—6.30, Mrs. Marriott, address and clairvoyance.

Lewisham.—The Priory, High-street.—6.30, Mr. G. R. Symons.

Wimbledon Spiritual Mission, 4 & 5, Broadway.—6.30, Mr. A. Maskell. Wednesday, 7.30, Mrs. Ratty.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Church Service; 6.30, Mr. E. W. Beard.

Peckham.—Lausanne-road.—11.30, circle; 7, Mr. G. Prior. Thursday, 8.15, Mrs. E. Neville.

Brighton.—Athenæum Hall.—11.15 and 7, Mrs. A. de Beaurepaire, addresses and descriptions; 3, Lyceum. Wednesday, 8, public meeting, Mrs. Curry.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, Mrs. Bloodworth; 6.30, Mr. Sarfas. 28th, 8.15, Mrs. Podmore. 29th, 8.15, Study Class.

Woolwich and Plumstead.—Perseverance Hall, Villas-rd., Plumstead.—7, Mr. R. Boddington, address. Wednesday, 8, Miss L. George, address and clairvoyance.

Holloway.—Grovedale Hall (near Highgate Tube Station).—11, Mr. T. Davis, "Two Martyrs"; 3, Lyceum, old and young invited; 7, Mrs. A. Boddington. Wednesday, Mr. Campaigne and Mrs. Fielder. 31st, 11, Mr. A. W. Jones; 7, Mrs. Crowder.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, address and clairvoyance, Mrs. Imison (Nurse Graham); 3, Lyceum. Monday, 7.15, Mrs. Imison. Inquirers' meeting every Tuesday at 3, and Thursday, 7.15, questions and clairvoyance. 31st and September 1st, Mr. A. Vout Peters.

Spiritualist Services are held in LONDON on Sundays as follows.

	A.M.	P.M.
*Battersea, 45, St. John's Hill, Clapham Junction ...	11-30	6-30
*Brixton, 143a, Stockwell Park Road ...		7-0
Camberwell, People's Church, Windsor Road, Denmark Hill ...	11-0	6-30
*Clapham, Reform Club, St. Luke's Road ...	11-0	7-0
Croydon, Gymnasium Hall, High Street ...	11-0	6-30
*Ealing, 5a, Uxbridge Road, Ealing Broadway ...		7-0
Forest Gate, E.L.S.A., Earlham Hall, Earlham Grove ...		7-0
*Fulham, 12, Lettice Street, Munster Road ...	11-15	7-0
Hackney, 240a, Amhurst Road ...		7-0
Harrow, Co-operative Hall, Mason's Avenue, Wealdstone ...		6-30
*Kingston, Assembly Rooms, Bishop's Hall, Thames Street ...		6-30
Lewisham, The Priory, 410, High Street ...		6-30
*Little Ilford, Third Avenue Corner, Church Road ...		6-30
London Spiritual Mission, 13, Pembridge Place, Baywater, W. ...	11-0	6-30
*Manor Park Spiritual Church, Shrewsbury Road ...	11-0	6-30
Marylebone, 3, Vere-street, Oxford-street, W.1. ...		6-30
*Peckham, Lausanne Hall, Lausanne Road ...	11-30	7-0
*Plaistow, Spiritualists' Hall, Braemar Road ...		6-30
*Plumstead, Perseverance Hall, Villas Road ...		7-0
Richmond, Castle Assembly Rooms ...		7-0
*Stratford, Idmiston Road, Forest Lane ...		7-0
*Tottenham, "The Chestnuts," 684, High Road ...		7-0
*Upper Holloway, Grovedale Hall, Grovedale Road ...	11-15	7-0
*Wimbledon, 4 and 5, Broadway ...		6-30
*Lyceum (Spiritualists' Sunday School) at 3 p.m.		

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NOTES BY THE WAY.

Mr. Stuart Cumberland, whose name, as a "thought-reader," was familiar to readers of *LIGHT* a generation ago, presents to the world his latest conclusions on psychic inquiry in a small book, "Spiritualism—The Inside Truth" (Odhams, Ltd., 2s.). We gather from it that he is astonished at the persistence of Spiritualism, after the repeated exposures of its hollowness, and "the utter failure of the elect to make good any one alleged miracle." We learn that "the game of deception goes merrily on"; that "mediums wax fat," and that mediumship is a nefarious profession. Dear innocent soul—so confiding, so naive, so ingenuous—the credulous Spiritualists are not in the same street with Mr. Stuart Cumberland, who believes in greater miracles than we could possibly accept! He recalls forcibly to our minds the spectacle of Mr. Stiggins at the Temperance gathering who, himself in an inebriated condition, expressed the opinion that "this meeting is drunk, brother Tadger." We can only "laugh," like the American traveller in Dickens, as we read the conclusions of this modern Rip Van Winkle. We found the most interesting portions of the book in Mr. Cumberland's accounts of the Welsh medium Thomas, and also the "Masked Medium," and in view of the current reports concerning the attitude of Spiritualism towards that mysterious lady, we are grateful for Mr. Cumberland's testimony that in his verdict on the proceedings at the so-called test séance the Editor of *LIGHT* "struck the cautious note." But even this may be wrong! For the honour of our personal judgment we should be glad to think otherwise. Mr. Cumberland's pronouncements have a very limited value. He may be good at microscopic examinations, but the big things are beyond him.

* * *

Nevertheless we feel not unkindly towards Mr. Stuart Cumberland. Even he has obviously passed under the maturing influences of age and experience. They have somewhat mellowed the asperities of his former judgments, and his dogmatism is balanced here and there by evidences of groping perplexity. One can read between the lines of his book a mental attitude that might be thus expressed: "This Spiritualism is a farrago of fraud, nonsense and self-delusion, as I have proved over and over again. Yet X—and Y—and Z—are all believers in it, and they are level-headed, capable men. What does it all mean?" Mr. Cumberland concludes his book with the hope that he has not "hurt the feelings of any true believer." Very nice of him! We should be far less gentle, holding that if the "true believer's" attitude is based on humbug and delusion it is a pious duty to hurt his feelings—it is the best service you can render him. We are not so much

concerned with those who are humbugged by the materialistic sceptic. Life has already begun to hurt their feelings severely. It will hurt them worse as time goes on. If the sceptic were able to take a comprehensive view of things instead of continually squinting at "phenomena," some of which are genuine, some of which are faked, and some neither entirely one thing or the other, he would see that Spiritualism is a great idea, and that its "bag of tricks," as the Sadducee calls it, is a very minor part of it, however necessary to rouse the attention of a purblind world. A great life-wave is upon us, and all these petty marvels and the squabbles over them are just its spume and spray.

* * *

Discussing Edyth Hinkley's article, "Is Telepathy the Master Key?" (in the May "Nineteenth Century"), Dr. Hyslop writes as follows in the July number of the *Journal of the American Society for Psychical Research*:—

It is evident that she has no patience with telepathy. She speaks of the "Law of Parsimony" as invoked usually to bolster up the claims of telepathy in preference to spirits, and then in lieu of invoking it in her own behalf, raises a sceptical doubt about the law to vitiate its force. That law forbids using any new hypothesis when known causes suffice to explain the facts. It might have occurred to the writer to show that the law was on the side of spirits and not on the side of telepathy. This much-used theory is not a cause of any kind, and it is not a known cause, when assumed to be a cause. It is but a hypothesis limiting evidence, and explains nothing. It merely classifies facts that are not evidence for spirits and other types of phenomena. Its explanatory hints are accompanied with a big "if."

Dr. Hyslop continues:—

We know consciousness with the living as a cause, even a form of energy, and we are but conforming to the Law of Parsimony when we appeal to consciousness, whether living or discarnate, as an explanation. It is a *known* cause: telepathy an unknown cause, and not legitimate in a scientific court for any explanation whatever. The Law of Parsimony is, therefore, on the side of spiritistic, and against telepathic theories.

THE ROADMENDERS OF LIFE.

How reconstruction—the question of the hour—must, to be effective, rest upon a spiritual basis, was described in happy and telling fashion by Mr. Percy R. Street in an address he delivered on August 17th at the London Spiritual Mission, Pembroke Place, before a crowded audience.

Out in France, said Mr. Street, there was a group of men he had often encountered, who were playing what seemed to some an insignificant part, yet without them the war could not have been won. He referred, he said, to the roadmenders, the men who laboured to make the roads passable and enable the fighting troops, guns and ammunition to make their way up to the line.

The roads of life had been torn up for four-and-a-half years, and to-day everyone talked of the necessity for reconstruction. The heavy artillery of circumstance had ploughed up our lines, causing the old order to disappear. Man stood upon the threshold of a life to which reconstruction held the key. Many schemes had been put forward; but those responsible for them hardly seemed to realise that any edifice which was to last must be built in conformity with the natural order of things. It must be based upon the fact that man was a spiritual being, that his life must be lived in conformity with spirit. All policies of reconstruction, therefore, must be along spiritual lines. In this task of reconstruction they must not overlook the help to be obtained from the mighty legion of God's living dead. They were true roadmenders.

We are all born for love. It is the principle of existence and its only end.—DISRAELI.

IS SPIRITUALISM RATIONAL?

A REPLY TO RATIONALISTIC ARGUMENTS.

By W. H. EVANS.

So important has Spiritualism become nowadays that it even invades the after-dinner speeches of the Rationalist Press Association. Among the members of this Association the general opinion seems to be that Spiritualism is irrational, but after perusing the speeches as reported in a recent issue of the "Literary Guide" I can only conclude that those who did refer to the subject really know very little about it. For some time past there have appeared articles in the "Guide" dealing with Spiritualism, and always from the Rationalist standpoint. Some even think that belief in a future life is a superstition, and that superstition being a hindrance to progress, such a belief must be killed. Many excuses are made to account for eminent men becoming Spiritualists, and in the issue I refer to is an article by Dr. F. H. Hayward on "Spiritualism and Physicists," in which he attempts to prove that because of the extremely cold and objective nature of the study of physics, the student is shut off from human interests, and after pursuing this course for a number of years feels the need of something warmer, and consequently takes up the study of psychic science. But it is not physicists alone who study psychic science, as Dr. Hayward himself admits. Men of every degree study Spiritualism, and students of every kind of science are to be found in the ranks of the Spiritualists, so that it seems to me we do not want a long argument to prove to us that it is the non-human nature of physics which largely accounts for physicists taking up the study of psychic science. I detect in the various articles which have appeared in the "Literary Guide" a note of fear, and this becomes plainly observable in Mr. Archer's reply to Sir Ray Lankester. One at least would imagine that Rationalists would esteem truth above mere opinion, but it seems that great openness of mind which should be the *sine qua non* of a Rationalist is often painfully absent. In the course of his address Sir Ray Lankester said, "It seems to me that there is danger at the present time of the significance of the word 'rationalism' being overlooked. It is sometimes supposed, and wrongly, I think, supposed, to be identical with 'freethought.' That term is liable to great misapprehension, for freedom nowadays has come to be confused with, and supplanted by, anarchy. Now, the Rationalist is not an anarchist. We do not welcome any and every freedom of thought, every impertinent or foolish suggestion, and I think we need to be very careful about the way in which we allow ourselves to be associated with some of the later developments of a kind of freedom of thought which appears to me and to a great many others to be mere folly. I am thinking of so-called 'Spiritualism' and the hasty belief in telepathy, both of which are entirely opposed—in so far as they are devoid of experimental proof—to the essential principles which we advocate as Rationalists."

Later Professor L. T. Hobhouse took up this question of freedom and said, "Freedom is the condition of rationality, as it is of goodness and virtue. From the outset I think we must protest against associating it with anarchy. Freedom is the antithesis of anarchy, notwithstanding the current very disingenuous attempts to identify them." With this I think every Spiritualist will agree.

Sir Ray Lankester's remarks are an introduction to an attack upon the chairman, Mr. William Archer, who had written an article on Telepathy in which it seems he announced his acceptance of thought-transference as a fact. In his reply he stated, "In the first place I would say very briefly to Sir Edwin Ray Lankester—after apologising for misquoting him, which I am sorry I did—that the difference between him and me is a difference in our valuation of evidence. I think the part of Rationalism is to accept loyally the evidence that satisfies us. The evidence as to the existence of thought-transference seems to me conclusive. We cannot all agree, and, though I am sorry, I am not surprised that it does not satisfy Professor Ray Lankester. But there is one point upon which it may be useful to warn him and others. It is unwise to mix up thought-transference with Spiritualism. The Spiritualists are almost as much opposed to thought-transference, or as much inclined to make light of it, as Professor Ray Lankester himself, because the one great argument that we, who do not believe in Spiritualism, have against Spiritualism is that we attribute to thought-transference a great many of the phenomena which, in the absence of thought-transference, I do not hesitate to say, would absolutely prove the spiritual hypothesis. It is by thought-transference we are able to keep Spiritualism at arm's length. I myself should be very sorry to believe that the future life was the foolish and unsatisfactory thing that Spiritualists represent it to be, and my belief in thought-transference enables me to cling to another hypothesis."

So much for this frank interchange of opinion between our rationalistic friends. Both Sir Ray Lankester and Mr. William Archer seem to be labouring under delusions about Spiritualism. What they are afraid of is not Spiritualism itself, but what they imagine it to be. Now Spiritualists are not opposed to thought-transference, neither are they inclined to make light of it. Thought-transference is a part of Spiritualism, perhaps not the most important, but still sufficiently so for all Spiritualists to study. Mr. William

Archer says, "It is by thought-transference we are able to keep Spiritualism at arm's length." Really! But does not Mr. Archer see what thought-transference involves? Can he not see that his acceptance of this fact is a capitulation to Spiritualism? One can understand Sir Ray Lankester; for him there is no telepathy. He roundly disbelieves any such fairy tales. I do not know whether he has subjected the question to prolonged experiment; if not, then he is on this question irrational, and should hasten to make good his claim to being a Rationalist by carrying out an exhaustive series of experiments. Mr. Archer is convinced that thought does go from one mind to another by other than the recognised channels of sense. Now, it does happen that people receive thoughts that can only originate from the minds of people who are said to be dead. In fact the whole process on the mental plane and in the mental phenomena of Spiritualism whereby communication is established between this world and the next is telepathic. The acceptance of thought-transference tacitly implies the possibility of a mind in the other world communicating with a mind in this world.

The Spiritualist claims that, as Spiritualism is the study of psychic phenomena, it is a perfectly legitimate and rational study. We may not be in love with the mode of communication, but that should not prevent us from trying to understand the method used. All we ask of the Rationalist is that in regard to the question of Spiritualism he will be rational, and not sully the pages of the "Literary Guide" with such puerile criticisms of a subject which the writers in the "Guide" do not understand. There is much virtue in getting to understand your opponent's point of view, and if in future the contributors to the "Literary Guide" will, before they write anything about Spiritualism, study it first, and experiment too, they will be saved from much absurdity. I would like to suggest that, as this subject is important, the R.P.A. form a committee for its investigation, that they experiment amongst themselves and develop their own mediums. There is no need for them to consult professional mediums at all. The process of investigation can be carried on in their own rooms or offices without any Spiritualists being present. All that is wanted is the open, or the rational, mind, and the observance of a few simple rules, which *LIGHT* will be glad to furnish. If this is done for two years, I have no doubt a change will come over the R.P.A. But will they be rational enough to do it? I wonder.

THE BISHOP OF LONDON AND HIS CRITICS.

The Rev. Ellis G. Roberts writes:—

It is much to be regretted that critics of the Bishop of London have devoted so much attention to the negative side of his recent pronouncement on Spiritualism, leaving its positive side almost unnoticed. Yet the latter is all-important, while the former is comparatively negligible. It is not even certain that we have a correct account before us. As reported in the Press, the words of the Bishop appear to display a confusion of thought which one would not expect from a scholar of his position. Eminent rationalists have written of "spurious drivell," but a logician like the Bishop would hardly commit himself to obvious self-contradiction. I suspect a slip of the tongue on the part of the speaker, or a slip of the pen on the part of the reporter.

The real significance of the matter is indicated by Mrs. de Crespigny. It is that a leading dignitary of the Church—probably the most influential of all her dignitaries—has approached so closely the position of Sir Oliver Lodge and Sir A. Conan Doyle. The issue between them has been narrowed down to a very limited space indeed. This fact is of the highest importance. It may lead to an honourable peace. Or, if hostilities are to continue, then it will render possible that fight to a finish which is the next best thing.

Readers of *LIGHT* must have noticed with amusement or indignation, as the case may be, that those conceptions of a future life, for which they have contended during many years, are now being calmly reproduced, without any acknowledgment, in the religious Press and by people who have not a good word to say for Spiritualism itself. A much-advertised and much belauded article by Miss Marie Corelli appeared a short time ago in the "Weekly Dispatch." It was just what might have been written by any emotional Spiritualist with a superficial knowledge of the subject.

The fact is that the tide of battle has turned, and that with proper tactics Spiritualism is bound to gain a notable triumph. The only possible hindrance to this is dissension and want of tact among Spiritualists themselves. To this subject I may return again.

To some the very thought of the departed having any knowledge of what is going on on earth is saddening. They cannot bear to think that their loved ones should be spectators of all that goes on when the heart faints by the wayside or yields to the pressure of the enemy. And all this is most natural, and would cast a dark shadow over our lives were it not for a great and glorious fact, namely, that our loved ones are never mere spectators. They are with us in the fight. They know that "Not failure, but low aim is crime," and they make allowance for our frailty though they neither overlook nor condone our faults.—"Angels Seen To-day," by G. MAURICE ELLIOTT AND IRENE HALLAM ELLIOTT.

IMMORTALITY AND HUMAN SURVIVAL.

THE COUNSELS OF REASON.

By B. M. GODSAL (San Diego, Cal.).

There seems to be a natural tendency to deny to the dying sinner, whose soul has starved within a pampered body, an equal chance of survival with the saint whose soul has grown strong at the expense of its mortal charge—thus depriving death itself of sustenance: "And Death once dead, there's no more dying then." As if to correct this tendency, the earliest phenomena of Spiritualism gave direct evidence tending to prove the survival of sinners rather than of the beatitude of saints. For the reason that spirits of the lowest development are the ones that dwell closest to the material world, they were used by the higher powers to produce significant physical phenomena; and perhaps another reason has been to reinforce the evidence for survival at a point where it is naturally weakest.

We have been told that undeveloped spirits were thus employed at the birth of modern Spiritualism, in the spring of 1848; moreover, from time immemorial this class of unfortunates has provided most of the haunting ghosts, who as a rule have been unable to deliver their message to a world that denied the existence of ghosts—and besides was rather afraid of them.

To what extent does proof of survival assure us of immortality? To me it seems that the degree of assurance varies inversely as the spirituality of the surviving soul. If a completely selfish mortal can survive death, *i.e.*, the simultaneous destruction of his body and the removal of everything upon which he has learned to lean, then *a fortiori* he can survive all lesser injuries; and is there another mishap in all the worlds that we could reasonably suppose would constitute as great a catastrophe?

Of course the teachings of Spiritualism are shot through with promises of immortality too voluminous to give—in whatever way the spirits may gain their knowledge. But let me quote from a book which happens to be lying on my table, "John Wesley's Farewell to Earth," given through Mrs. Cora Richmond in 1885:—

"And to undo whatever doubt the ministrations that I gave upon earth may have left in the minds of those who loved the name of Christ for my sake, I would say that the spirit of love pervading the universe I have found adequate to make whole and sure every spirit in whatever degree of darkness; that it is only a question of time, only a question of growing from spiritual infancy to manhood . . . and the universe will no longer be a prison-house to any living soul. I do not say that you will in many years attain it, or cycles of years; but if you exist to-day, and there is a spark of intelligence, or if the human form encases you, the light that burns within is an eternal flame. . . . Even if you are immured in darkness they (the rays) pierce, by vibration, through the sod and find you out at last."

Again, from another spirit:—

"I do believe that the worst conditions, spiritually, are in some degree benefited by that change, that the release from the outward body, which is the scene of passion and suffering, is in some measure a release to the spirit, whatever the condition of that spirit may be."

While external proof of immortality seems scarcely within the bounds of possibility, still the deeper one dives into human nature the more certain one grows that the same ultimate destiny awaits us all. The contrary belief becomes a discord. To deny immortality to any living soul is to deny it in equal emphasis for ourselves; because no man can measure another's spirit, and least of all can he match his own soul against those of other people.

Of course, in daily life, we pass judgments—more or less correct—upon men's characters in regard to their social relations, but that does not imply that we possess any grounds upon which to form moral judgments. The mere fact that we see ourselves from within and view the rest of the world from without, is in itself a bar to the forming of moral judgments. Even in everyday life this essential difference in standpoint often leads us to compare our own intentions with another man's performances—a comparison altogether in our favour.

A. J. Davis mentions somewhere three sources of evil for which a man cannot be held morally responsible, namely, that in which he was born, that to which he was educated, and that which circumstances have forced upon him; though needless to add, the protection of society may justify "punishment" for evil derived from any of these sources, as it may require the segregation of lepers.

Spiritualism, as I understand it, is in accord with Sir W. F. Barrett's belief that "the spiritual education of the race is not limited to this life"; but in the place of "potential immortality" I would say that Spiritualistic teachings hold out the promise of actual immortality with potential happiness. Spiritualism seems rather to discourage obscure speculation concerning ultimate truths. And it avoids the sophistry that would parcel out strange worlds by metres and bounds into definite heavens and hells. Its light, upon the distant scene, is misty and is focussed upon a single step only—the step through death into fuller life. And though this step leaves us free of the body and its limitations, and free

of all the countless penalties that matter has imposed upon us, still it by no means frees us from the shackles that our own wrong motives have clamped upon us.

But why should not a bound and dwarfed soul gain freedom and growth in the spirit life? Selfishness, as we know it, is entirely of the body, which lives and waxes gross by the act of seizing and drawing in towards itself; whereas the giving out to others is the aliment, and might be called the selflessness, of the spirit. Is it not possible that a spirit whose growth has been stunted by the body may, as his keener perception becomes gradually and painfully awakened, learn his lesson in the end quite as thoroughly as another spirit learned it while dwelling in the flesh? Worldly experience teaches that very often it is those that have failed who make the best guides past the dangers that wrecked them. Perhaps in the Divine economy it is provided that sinners shall eventually become the most efficient guardians of virtue, and be permitted to unlive the sin they know so well by helping others to overcome it in the flesh.

Nor can it be supposed for a moment that a prospect of non-survival, or a threat of postponed and contingent annihilation, would have the slightest deterrent effect upon the materialistic folly that is expressed in the phrase "life is short and you will be a long time dead"—lately found posted in a German hall of dissipation. Such a state of mind is better met by the threat of absolute life—"you cannot share in the death of your body—the sole object of your loves and ambitions. Deprived of the instrument of selfish gratification you will be your own punishment, until you can grow to attain real happiness in living for that which then remains to you—others"—a truth that changes values all round, even in the opinion of the most selfish.

And if this reasoned-out motive is far inferior, spiritually, to the impulse of love as an incentive to right living, still it is a degree more human than the threat of extraneous punishment; and as a stimulus to virtue it is certainly more effective than either a denial of the survival of sinners or a threat of their ultimate extinction, which, indeed, would seem rather to serve as incitements to wrongdoing by creating a presumption that all debts could be cancelled in annihilation.

In my experience the average man is by no means averse to the idea of non-survival, but perhaps this is owing to the manner in which the churches have brought life and immortality to his notice.

REPORTED MESSAGE FROM ROBERT EMMET.

The Editor of "The Times" has sent us a letter he has received from Mr. Arthur R. Colburn, attorney and counsellor at law, of Washington, U.S.A., enclosing a communication which the writer requested should be forwarded to us if not deemed suitable for publication in the leading journal.

Mr. Colburn, it appears, has been receiving through his own hand some remarkable writings on various subjects and this particular communication purports to come from the young Irish patriot, Robert Emmet, who was executed in 1803. We cannot say much on the evidential issue, though the automatist is quite satisfied as to the source of the message, but apart from this the script contains some points of interest—as, for instance, the intimation in the opening sentences that names count for very little on the other side:—

"Robert Emmet is my name by which I was known when an actor for a brief time in the scenes of your world. When I came to take up the broken thread of life in the world of spirit, I found little use for my name. It served for a while the useful purpose of identifying me in the minds of those who knew me by name alone, but this was temporary, for here we know one another by the sense of identity. We call a friend by telepathic message wrought with the peculiar combination which portrayed the personality and individuality of the friend and no other. Thus we are not embarrassed by perhaps a thousand individuals responding to the call of a name only! This would be distressing and disconcerting."

In his former life here he acted in what he thought to be a worthy and patriotic cause, but if he were back on earth again, he would pursue a very different line of conduct.

"I would work and speak more to promote the well-being of the souls of my fellows, than to seek by deeds of violence to attain some possibly Utopian state for the fancied improvement of conditions affecting the bodily comforts and intellectual dignity and political adjustment which were more the characteristics of my former efforts. They resulted in failure and my own untimely end. I could have wrought better."

The last sentence expresses a conclusion at which we shall probably all arrive when we look back on even the best efforts of our mortal career.

THERE are those who regard it [Alchemy] as having been a foolish and fantastic effort for material wealth, whilst, on the other hand, there is a school which puts forward and defends the view that Alchemy had nothing whatever to do with metals, but was a spiritual science or art concerned only with the soul of man. Both are partial and hence erroneous views; and it is only when we see in Alchemy an attempted philosophy which took the whole universe for its province that we can begin to understand it aright.—H. STANLEY REDGROVE in the "Occult Review."

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A COMEDY OF DREAMS.

(IN LIGHTER VEIN.)

We had a dream which was not all a dream (as the poet says) in which, sitting in our accustomed chair and musing on the tumult and the terror of the time, we were visited by a lady of gaunt exterior, high-nosed, peremptory, with inquisitorial eye-glasses and an uncompromising mouth. She intimated her desire to ask questions, merely "for information," after the manner of the celebrated Miss Dartle. Having expressed our willingness to answer to the best of our ability any question, whether it related to the letters of Junius or the letters of Julia, the lever of Archimedes, or the cantilever of Dr. Crawford, we awaited the ordeal before us, and never winced until she prefaced her questions with the statement that she knew all about Spiritualism. Then, indeed, we felt a cold shudder of apprehension, for the people who know all about any subject into which they are inquiring, before they inquire, are appalling people to meet. We looked round at the door, we even thought of the window—but that was undignified. We saw we should have to face it out.

"My difficulty," said Miss Dartle (let us call her by that name) "is that in all these phenomena (which I don't deny) we have no positive proof of human survival of death. We don't know the powers of our own minds; we don't know how far some unknown faculty in us may go in producing all these things—materialisations, raps, voices, writings, lights and all the rest of it. I have read about them all, and myself seen many of the manifestations. Mind you, I grant their genuineness—they do apparently happen. I allow that."

We murmured our grateful thanks, and again she urged on her wild career, talking at a great rate and with a fluency which we cannot attempt to reproduce.

"What I ask," she said, "is, where is your proof? We know that many people are self-deluded. How do we know where this self-delusion ends?"

We attempted to reply that we have only human criteria for the existence of anything, ourselves included, and were proceeding to a consideration of the limitations of logic, but she cut us short.

"Oh, yes, I know what you are going to say. I have been all over that ground. We have to start by conceding something. I have to begin by assuming the reality of my own existence. But why should I assume anything else? Of course I assume also your existence and that of the other people I meet."

Again we thanked her, apologetically suggesting, however, that we and the other people had probably done the assuming on our own account.

We do not propose to follow Miss Dartle in all her convolutions, permutations and ramifications. She sounded on her dim and perilous way for an hour by Bloomsbury Clock. She ranged the field of Psychic Science like a female Newton, she strode the gulf between Mind and Matter like a Colossus. She quoted the psychologists, examined every department of supernatural phenomena. She talked of folk-lore, savage rituals, Berkeley, Sir William Hamilton, Sir William Barrett, atavism, Fourth Dimension, the Seer of Patmos, the Seeress of Prevorst, Blake, Hallucinations, Hypnotism, the Subliminal Self, "The Golden Bough," and Mr. Edward Clodd. (She was a very accomplished woman.)

We nearly went down under it. We feared every moment she would unexpectedly produce something new—something or somebody we had not heard of before. She might have floored us with differential

fluxions. But she did not know that . . . and we were saved. And then, as she paused for breath, we pulled ourselves together.

"You were saying, Miss Dartle," we remarked, "you were saying that you conceded your own existence and that of others. You did not ask us if we conceded yours."

"But—I don't quite understand. Of course you admit my existence?"

"Not at all," we replied; "speaking editorially we question your existence. We shall regard you as a figment of our imagination until we have positive proof to the contrary."

"But surely . . . I am here and talking to you, and you are talking to me."

"So it appears, but it may be only a mental phenomenon, due to some unknown faculty of our mind—pure hallucination, in fact. You assume you are here, assume you are talking to us, assume we are talking to you. We have decided to go beyond you and make no assumptions whatever, except that we are all of such stuff as dreams are made of. This interview is all quite probably a dream."

"But . . . you are joking, of course, Mr. Leader-page. We all know the difference between dream and reality. I do."

"There," said we, "you have the advantage of us. We don't. Madam, we once dreamt that we went to sleep and had a dream, and in that dream we reclined on a couch in a Theban palace, and had another dream in which we were a sleeping child in some Elysian region. And we woke out of one dream into another, and so came back, stage by stage, to the dream of our daily life. We have no proof that we are really awake yet."

"Then you refuse to accept my visit as a real experience?"

"In the absence of any criterion of ultimate reality, Miss Dartle, we are reluctantly compelled to take that step."

"Then you deny —"

"We deny everything except ultimate reality, of which we have no absolute proof. For the purposes of this interview we have accepted your doubt about things, and pushed it to its logical conclusion. Good afternoon!"

She seemed to retire, looking a little bewildered. We appeared to ourself as opening the door for her and returning to our accustomed chair. . . . Perhaps she was real after all. . . . But we have no absolute proof of it.

THE HIDDEN POWERS OF THE ETHER.

In the third of Sir Oliver Lodge's articles in the "Observer" on "Sources of Power" he remarks on the extraordinary density of the ether. He calculates that a cubic inch of ether represents far more than a ton. "Anyone who guessed that it was half a million tons would not be guessing so absurdly as he might imagine he was." But, Sir Oliver asks, "how can effective rigidity—a property usually associated with solids—be possessed by a fluid substance through which planets and other bodies move with perfect freedom, i.e., without encountering a trace of resistance?" Sir Oliver suggests that the solution may be that the ether is in rapid motion and he points out that "a strong jet of water when struck with a hammer behaves like a solid bar; a long flexible chain hanging and revolving rapidly over a pulley can be kinked and dealt with as if it were a wire." A cubic foot of space, Sir Oliver estimates, "contains enough power to drive every engine and every furnace in the world for a century. Once such a source of energy as that is even partially tapped, nothing further in the way of mechanical resources will be needed. But how far away are we from being able to tap it! I see no clue at present. The method of approach must be indirect and along the avenue of pure science. The clue, the golden bough, must be found before there can be any entry into the Elysian fields."

LIFE has two ecstatic moments, one when the spirit catches sight of Truth, the other when it recognises a kindred spirit. . . . Perhaps it is only in the land of Truth that spirits can discern each other; as it is when they are helping each other on, that they may best hope to arrive there. —"GUESSES AT TRUTH."

WHAT IS THIS REVELATION?

THE MEANING OF SPIRITUALISM.

BY SENEX.

Readers of the "Times" will have noticed a remarkable interchange of letters between two University divines upon the subject of how "to save a stricken world"—suggesting what one of them calls "a Christian offensive." Mr. Hoover is quoted as confessing at the Carlton Hotel on August 1st that even the problem of production can only be solved by "what, for lack of a better term, he would call a spiritual revival." Mazzini's dictum is also quoted, "He who can spiritualise democracy will save the world," and one of these writers asks the other "when it comes to doing, what would you have us do?" The same learned Canon of the Church suggests, as the antidote to Bolshevism, indifference, and re-action, "an idealism based on the twin sense of the all-importance of God, and the unity in Him of all mankind." ("Times," August 20th, "Christianity the Antidote.")

These distinguished divines would scorn to call themselves Spiritualists or to have any faith in mediumship, yet Spiritualists have long since found in mediumship the living power which alone can "spiritualise democracy." "Christianity," as these divines use the word, with all its encrusted connotations clinging to it like barnacles to the hull of an old wooden ship, has failed signally to spiritualise even the Church, much less democracy. As a consequence the scrapping of the old vessel and the laying of a new keel of better material and on better lines are urgently called for. Democracy awaits the building of this new ship of "State Religion."

Now, for Spiritualists all men are spiritual beings, whether they know it or not; and as spiritual beings their real life is mediumistic. Unconsciousness of the truth does not alter the truth, but is like blindness to the light. Can the human race alter its own constitution merely by ignoring it? The trouble is the want of sight, not the want of light. The work of mediumship is an effort to open the eyes of the spiritual man to know himself as he really is, and to find the light within himself. When the democracy find the light—then Mazzini's dictum will prove itself true; and Mr. Hoover will get his "increased production" and many another ideal of physical welfare and happiness.

The revelation of man's spiritual nature by such imperfect means as that of clairvoyance and other psychic gifts to individuals is but the beginning of a great spiritual "offensive" now being carried on by such men as Sir Arthur Conan Doyle and many others of like courage. It has given light to hundreds of thousands already. It reached the trenches. It looks as if it would reach and illumine the democracy long before it reaches the Churches of the land. It is not a new revelation but the revival of an old revelation known long before any Christian church was built or dreamt of, and it promises to survive them all.

What is this revelation? It is nothing more nor less than the effort of the spirit within man to reach his intellect and his heart, and to be acknowledged and not ignored. It is the revelation of the inner man to his physical nature. Every human being must be mediumistic—else he is no spiritual being at all. He must live in two worlds at the same time, whether he knows it or not. Those who have taken this fact to heart have learnt to live their inner life consciously. They get into conscious touch with their spiritual life, and from that moment the aspect of this "stricken world" is changed. They have become their own mediums, with a new consciousness which is beyond all the arguments of logic and "learning."

Now, imagine the effects of such consciousness on mankind to-day.

Imagine the wealthy landowner seeing his superior in his labourer or cowman, or the great millionaire perceiving in his army of employees a great trust imposed on him, and in their cottages or slums an overwhelming burden of shame and responsibility for himself! Imagine a peer envying a ploughboy or a Professor or Dean looking for real illumination to an ignorant labourer or the servant who sweeps out his study!

Yet these things may come to pass when the secrets of all men's hearts are revealed to themselves by the light which comes not from argument or politics or learning or success in life, but from the new light of an inner consciousness and the new knowledge of oneself.

Every man is his own medium. Every good thought, every kind action is a step upwards towards the light of his own spirit. Every evil thought, every selfish act, every wrong done to another, whether within legal rights or not, is a step downwards into the darkness of a blinded soul.

Who does not know the influence of a great and noble character on those who are brought into touch with it—an influence, too, mostly unspoken and not expressible in words? The power of our thoughts is the power of ruling the world for good or ill. They are our real prayers to heaven and the most potent influence in the world.

When Spiritualism has succeeded in its great mission of teaching the world its own powers of mediumship, the world will know for itself the immanence of God and the unity of all men with themselves and Him. Meanwhile no logic, no learning, and no religion can prove it to them; but only that

personal experience which is open to every man who, against all appearances to the contrary, seeks it in himself and has some belief in his own mediumship.

This "stricken world" is "stricken" by its own evil materialistic thoughts. It can be "saved" by nothing short of an inflow of power from the Source of all good and great thoughts—through the mediumship of men who at last have learnt "to know themselves."

Even Government departments and "limited companies" may then be inspired by the new "soul of the nation." Perhaps the miners, too.

THE DIALECT QUESTION IN MEDIUMSHIP.

Mr. P. Fraser (New Malden) writes:—

Relative to the problem referred to in Mr. A. M. Heathcote's letter in your issue of July 26th, perhaps the following may prove of interest:—

Recently, with a few friends, I held a circle for the express purpose of putting questions to the spirit friends. Among other questions, the following was asked:—

"Can you tell us why there is such a difference between the utterance of the medium in his normal state, and that of Peter? [Peter is an Indian control, who was in the service of an Englishman for a number of years and has used the medium for thirty years.] Also, why does a spirit, such as that of a dark slave, who was formerly on a plantation and who had never heard English spoken, when controlling a medium, speak in broken English?"

The Control answered as follows: "The reason that our Indian friend uses such language when speaking through the medium is, that by relapsing into the old manner of speech he finds it easier to control the vocal organs of the instrument he is using, as the old associations enable him to get into closer contact with the medium. It is not an easy thing to control and use the organs of a medium. On the contrary, it is a very difficult matter, requiring a great deal of concentration on the part of the operator."

"In the case, however, of spirits, such as dark slaves who have never heard English spoken, the fault is really due to the conception of the medium. When he, or she, is told that a certain dusky friend is desirous of speaking, and feels the spirit's influence, the mentality of the medium acts unconsciously, of its own accord, and speaks as it thinks such a spirit would naturally speak when on your earth, and this fact is very much deprecated by us and is a source of grief. The spirit may be striving its utmost to get a thought or expression through, but the mind of the medium is so strong as to dominate the conditions, and the utterances are not those which the spirit desires to express. But the only thing to do is to keep on trying, until such time as the medium may be more fully controlled, to get the real expression through."

You will observe that the above agrees in substance with your remarks on the subject.

L.S.A.—THE NEW CENTRE.

As matters remain at present, we are faced with the prospect of having to be content with an establishment much inferior to what we had hoped and expected. If this should happen—it shall not if we can help it—the Alliance cannot fairly be blamed. It will be solely due to lack of means. The appeals of Sir A. Conan Doyle have been eloquent enough to move the hearts of some of those wealthy friends who, without feeling the expense could, and they would, provide the home we need. We do not despair, because sooner or later the end will be achieved, even if the apathy of those who are able to help us results in a prolonged stay in another temporary abode, ill-equipped, inadequately staffed.

SPIRIT DRAWINGS FROM PARIS.—Madame A. Dizier sends from Paris for our inspection an interesting collection of spirit drawings or designs in black and white. They display considerable artistic merit, and Madame Dizier informs us that outside of her mediumship she possesses no ability in this direction.

WHAT SPIRITUALISM IS DOING.—All those who are aware of the reality of psychical facts will recognise in the modern movement of Spiritualism a powerful alliance. For it testifies to the naturalness of the powers of Christ and the Buddha. It destroys the miraculousness of phenomena of unusual occurrence. It prepares the way for their recognition as part of the truth universal. It discovers the kernel of soundness amid the husk of ancient legends. It restores their intrinsic worth. It thus links the past with the present. Then it comes in the spirit of the Great Healer, unto those bowed down by sorrow, to heal the wounds of the bereaved and bring comfort to those that ache with longing for vanished faces and voices sunk to silence. It lifts the darkened pall of death. It puts out the lurid fires of hell. It shows the face behind the veil to be loving and kind. And so by bridging the hereafter and the present with a securer arch than the rainbow of hope, it makes One Communion of Seen and Unseen, it bears witness to One Life whether in the body or out of the body, One Life, One Law, One God.—"Was Jesus a Psychic?" Address by the REV. TYSSUL DAVIS.

FROM THE LIGHTHOUSE WINDOW.

During a single day last week we received letters from Persia, Japan, Siam and Palestine, asking for information and for books to be sent. The fact is worth recording as an evidence of interest displayed in widely-distant centres. We have also recently had visits from people from remote places.

One of these visitors, who came from Buenos Aires, said that in his city there were some fifteen Spiritualistic societies, all with good membership. The chief form of mediumship was that of trance, though at La Plata spirit photographs were obtained. A feature of the work of the societies, he said, was the holding of lectures to which the public were invited.

Amongst our recent visitors from northern Europe has been Professor Oskar Jaeger, of the University of Christiania, with whom we had a pleasant interview. Dr. Jaeger has met several people prominent in the movement here.

The Working Men's College, St. Pancras, has, we learn, established a society for psychical research. Mr. R. Boddington, at the invitation of the members, recently attended and gave advice regarding procedure.

Mr. Jerome K. Jerome, in the last issue of "Common Sense," makes a plea for a committee of leading Spiritualists to bring out an authoritative epitome of those "miracles" upon which they are prepared to base their claims.

A new religion, which is also a "True Religion," is announced. It is called "Motionism." Great claims are made for it in a notice heralding a book on the subject, by Dr. McCarthy Morris, to be published next month.

It is definitely stated in the Press that at the Lambeth Conference, which, owing to the war, was postponed from last year and is now fixed to take place in 1920, the discussions arranged will include Spiritualism, Christian Science, and Theosophy.

The best we can say of "The Elemental" (Routledge, 1/6), a series of sixteen "tales of the supernormal and the inexplicable," by Ulric Daubeney, which takes its title from the opening story, is that they have not sufficient verisimilitude to do much harm. They might be unwholesome reading if they made a stronger appeal to the reader's imagination. As it is, none but the most credulous and impressionable mind could possibly be affected by them.

Elise Emmons' happy twitterings of verse, "Summer Songs Among the Birds" (John M. Watkins, 2/6 net), reviewed in our columns a few months ago, have reached a second edition. The new volume contains thirteen additional poems. Though the singer has here and there her serious notes, her songs mostly reflect life in its gladder moods.

The opposition our movement encounters is not all a bad thing, for we have to remember that, as Novalis says, "To become properly acquainted with a truth, we must first have disbelieved it, and disputed against it."

V.U., of Bedford Park, writes us that she resides next door to some people whose nephew, a boy of 13, living with them, was drowned a few days ago in a swimming bath. On the day of the inquest she was with a lady medium, Mrs. Seyfarth, who described the deceased lad, mentioned his Christian name, Charlie, spoke of an injury to the nape of his neck, gave the name Stanley, and stated that Charlie said, "Now I can go to the sea." Our correspondent knew that Charlie was intending to start for Bexhill on the day following his death, but not till later did she learn from the family that the boy died from an injury to the nape of his neck, nor that Stanley was the name of his great chum.

We understand that Sir Arthur Conan Doyle's new book, "The Vital Message," now running in "Nash's" Magazine (although the September issue does not contain an instalment) will be published on the 1st of November next.

A visitor from Glasgow, who paid us a call last week, says that the Association there is in a flourishing condition. It has suffered a hardship in having to give up the City Hall, which has been taken by the Government. The meetings are being held in the McLellan Galleries, where the accommodation is inadequate for the numerous inquirers who are coming forward every week. A noticeable feature is the demand for books, large numbers of which are being sold.

Mrs. de Crespigny's statement in her article in our last issue, that few nowadays do not believe in Darwin's theory of the origin of species, is challenged by a correspondent, who quotes Professor Wm. Bates, President of the British Association in 1914, who said: "The principle of natural selection cannot have been the chief factor in delimiting the species of animals and plants. . . . To us Darwin speaks no more with philosophical authority. . . . We have done with the notion that Darwin came latterly to favour, that large differences can arise by accumulation of small differences."

Mr. Robert Hichens' next novel will have for its central character a woman who becomes interested in Spiritualism. The book is entitled "Mrs. Mardon," and is expected to be issued in October. Mr. Hichens' attitude of mind may be judged from an article he contributed to the Press in May last. In it he wrote, "Can the dead speak to us? I don't believe they can." He stated that he had had sittings with mediums, among them the celebrated Eusapia Palladino, with whom he sat in Rome. In another article, however, he describes a prediction made to him by a crystal gazer, and tells how it was strangely verified.

Mr. A. P. Sinnett has edited the revised edition of "Occult Chemistry," by Annie Besant and Charles Leadbeater, issued by the Theosophical Publishing House. The book, it will be remembered, embodies clairvoyant observations on the chemical elements.

In his latest book on Spiritualism, Mr. Stuart Cumberland, although a sceptic, has some pertinent remarks on the "Masked Medium." He alludes to the offer of £500 by the "Sunday Express," and to the refusal of the money by the masked lady on the ground of "her deep-lying interest in Spiritualistic truth." As the "ghost" she produced is now stated to have been a bogus one, it is clear that she did not lose anything by this virtuous declaration. But the statement naturally made a deep impression. Mr. Cumberland remarks, "It was not for the *impresario* and his medium to seek to make money out of trading upon people's superstitions and hankering after the supernatural." In short, they should have been straightforward, giving their exhibition and leaving it to the observers to guess how the various feats were performed. If the believers in Spiritualism claimed the performances as the work of spirits, well then, so much the worse for Spiritualism. In that case Mr. Cumberland thinks they "would have hit Spiritualistic professions pretty hard." As it was he takes strong exception to the colour they actually pursued as "being productive of no little mischief."

Mr. Bligh Bond, author of "The Gate of Remembrance," is shortly publishing a new book entitled "Materials for the study of the Apostolic Gnosis," in conjunction with the Rev. T. S. Lea, D.D., Vicar of St. Austell (Cornwall). It is a further study of the Gnostic system of numbers discovered in the Greek Testament and the Septuagint. This system is now shown to possess a doctrinal significance, and embodies in many cases the essence of old Catholic tradition respecting the inner meaning of the parables, holy names, and the Gospel narratives generally. It suggests a new meaning for the term "verbal inspiration." The book is expected to appear in October and will be issued by B. H. Blackwell, Oxford.

In ancient days there was an infallible test for deciding whether a woman accused of witchcraft was guilty or not. She was thrown into a deep pond. If she floated she was a witch and was burned. If she sank she was innocent, being drowned in the experiment. How history repeats itself is shown by modern instances in which men of science came forward to test the reality of Spiritualism. When they decided in its favour they were denounced as unscientific and the matter still remained under condemnation. If they decided against it without investigation, then the question was left as before. But in either case the subject suffered. The only difference was that experience showed that it bore a charmed life—it could neither be drowned nor burned—and to-day it is more alive than ever.

Mrs. Mary E. Settle, secretary of the Calgary First Spiritual Church, in writing to us for copies of LIGHT, says, "We find a bigger demand than we can supply for Spiritualist literature among our members and friends, even in this far-away spot." Here is an opportunity for missionary effort on the part of readers who have any spare books, papers, or pamphlets.

A series of stories on psychic subjects by Mrs. Philip Champion de Crespigny will commence on September 26th in the "Premier Magazine" (Fleetway House, Farringdon-road, E.C.).

When Mr. Horace Leaf gave his lantern lecture on "Materialisations" at Richmond on the 20th inst. the local paper, referring to the crowded audience, judged that there must be a boom in Spiritualism. The suburban world is evidently waking up.

HOW THE WORLD VIEWS IT.

By LOUISE BERENS.

The extraordinary psychic experiences detailed week by week in *LIGHT* must, one might suppose, strike a materialistic world with awe and amazement. There have been sufficient sparks to start—in the ordinary course—a mighty conflagration. But indeed it is not so!

The woman in the street and man in the club set angry lips and close contemptuous ears, refusing to investigate or enquire. The strongest evidence of communion with another world seems to possess an extraordinarily irritating effect.

"If it isn't wicked it's silly, and if it isn't silly it's wicked," snaps the woman. "Rot!" exclaims the abbreviated man. "You believe this twaddle?" cries a third.

Such are the flowers of speech too frequently overheard. That Spiritualists are dealing with fixed truths is the only solution that never penetrates the brain. It is true that the publicity of the last few months has greatly quickened investigation, but it has simultaneously roused a tempest of controversy. In certain classes an unobtrusive believer has but to wave in the gentlest manner the red rag of Spiritualism to bring down an avalanche of condemnation and ridicule. Apostles of the "New Revelation"—Oliver Lodge, Crawford and the big guns generally—are even yet scarcely aware, I think, of the full tide of flowing opposition. One comforting fact emerges from this mountain of senseless babble. It is more and more evident that the personally convinced Spiritualist does not care a filbert for adverse opinion or criticism. Even the juggernaut of the Press is powerless to evolve more than a passing smile.

The human mind is so constructed that "I have seen," "I have heard," "I have touched" must always prove stronger than the stoutest argument. Faith by itself has proved insufficient for vast numbers, but when some of the finest, sanest intellects of these and other days come out into the open and corroborate our ordinary faculties by the light of myriad tested experiences the great hope crystallises into exquisite certainty. Belief develops by leaps and bounds, and turns to a tower of strength standing four square, defying attacks from the biggest "Bertha" of Press or Church.

Heated argument defeats its own object. We know the result of convincing a man against his will; and woman is ten times more fiercely "of the same opinion still." Better—far better—take a silent back seat and let remonstrance and vilification rage unchecked. We can afford to wait for the cessation of the thunderbolts.

In the long run the most vicious attacks have no more effect than the ripple of the tide against the rock of Gibraltar.

Let me repeat it. No influence can shatter the personal equation. He or she has arrived through sore distress at the solid level, aided and abetted by circumstances, memory and keen human senses.

A lovely flower of perfect faith often blooms suddenly in unexpected quarters. A hard-headed modern young man strolls into a "direct voice" séance in a spirit of cynical curiosity; or is sent, maybe, by a strong and greedy editor in search of a "scoop." He leaves in ecstatic bewilderment, shaken to his foundations. He has heard the voice that has long been still; has recognised a peculiar laugh, or been startled by some unmistakable trick of speech or manner. All is over. The barred door is flung wide; a dazzling light shines through, and he enters into his kingdom.

The Bishop of London is a good and great man; has done much for his fellows, and lived the selfless life. His lines are cast with the high and mighty in the exalted places of the earth, but he is still a wanderer and outsider. Some day, perhaps, he may sit at the feet of Dr. Crawford, of Belfast, or climb to the attic of an obscure tailor in Glasgow. Then, in seeking to know what he can know, he may obtain—here and now—his exceeding great reward.

WESTERN civilisation is pagan and materialistic, and it is therefore competitive and self-regarding. Here and there Christianity has modified its essential brutality, but in its craftiness, in its disregard of the ordinary human sanctities, it still outjuggles the jungles. Its characteristic products are the slum and the war. — RICHARD ROBERTS in "The Hibbert Journal."

From "The Principles of Love," by Lewis Lincoln (published by the author at 19, Clyde-road, Addiscombe, Croydon), we take the following excerpt: "The use of material symbols to express spiritual concepts is a wide and universal fault possessed by sages and spiritual philosophers in all literatures, nations and languages. It is the re-action from this material symbology that makes of spiritually-minded people so-called agnostics, atheists, infidels. It is frankly and openly impossible to express the phenomena of consciousness in terms of material. The phenomena of human conduct, human actions, human social effect, are in no sense touched, revealed, or explained by Haeckel's 'Riddle of the Universe.' The similarity of the physical parts of the ape and of man in no sense explains, elucidates or reveals the riddle of right and wrong in human social relations." There are some good thoughts in this tiny brochure, but it is unlikely to command much of a sale at the price charged. viz., 9d., or post free 10½d.

SPIRIT PHOTOGRAPHY.

Miss H. A. Dallas writes:—

I am very glad my friend E.N. has sent an account to *LIGHT* of the experience she had with Mr. Hope. The photograph, of which she has kindly sent me a copy, is undoubtedly an excellent likeness of her son. I gave it to my sister to examine, together with the photograph taken in 1915, and she studied it from the point of view of an artist accustomed to paint miniatures of those she has not seen and therefore trained in making minute observation of details and taking careful measurements, and her verdict was most satisfactory. The lines of the face and the measurements are the same in the two photographs.

I have thought it worth while to mention this, because some readers of E.N.'s report may make the mental reservation that a general similarity may be found between two faces without their being identical, and that some persons are quick to discover a likeness when the wish is to find it, even when the similarity is not very marked.

These objections do not apply to this case. My sister does not personally know my friend E.N. and has never seen either her or her son.

This is not a shadowy image, but a clear face with a sweet and intelligent expression; he is looking at his mother with tender feeling.

I showed the photographs to another impartial witness, a critical friend, and he said it was the best spirit photograph he had seen; and he added, "It is the same face."

SPIRITUALISM AND ITS PARASITES.

A VOICE FROM THE PAST.

The disaffected, the come-outers of every Church and creed, the Bohemians, the Ishmaelites, the iconoclasts, all gather round the new standard, and press eagerly into the new camp—not that they have any special interest or care for the new views that are propounded, but in the hope that the new party may furnish them with new opportunities, and that from the new platform and vantage ground they may be able to work for their own particular purposes. Now this applies, I think, pre-eminently to Spiritualism—every fad and fancy, every crank and crotchet, every wandering heresy and fantastic theory seems to fasten upon it. We have Theosophy without a God, Religion without a faith, Spiritualism devoid of spirits, and a Psychology from which the psyche is altogether eliminated. Has a man a mission to establish a new religion, to found a new Christianity, to revive an old superstition, is he the recipient of a new revelation, or has he been favoured by the angels with a recipe for the elixir of life warranted to confer health and beauty, and immortal youth, at the small cost of five dollars a bottle—the Spiritualist Press is the very place in which to advertise the precious boon to a much suffering and waiting world. All the old and baseless speculations of the Orient, doctrines of Metempsychosis and Transmigration, graceful conceits of the Rosicrucian—all the superstitions gathered from all the ends of the earth are revived. We have spooks and shells, Kobolds and Gnomes, Elementals and Elementaries, Sylphs, Undines and Salamanders—all resuscitated and proclaimed from the housetop of Modern Spiritualism. The roar and cry of all the wild beasts of the forest may be heard in our travelling caravan; creatures of every kind, clean and unclean, take refuge in our Noah's Ark, especially those who can find no rest for the sole of their foot, either outside the ark or within it. We have had many definitions of Spiritualism; to some of these no reasonable exception can be taken, but after all, the world will judge Spiritualism very much by Spiritualists, not by what they profess, but by what they are. The world cares little about verbal definitions, however accurate, it cares more for men, it cares for us in the concrete rather than in the abstract, and it will judge us by what we are and the company with whom we habitually consort. We are not all unmindful of the obligation to entertain strangers, to dispense large and liberal hospitality to visitors, with the proviso that they do not assume the character and swell into the proportions of an invading army. But what can be thought of the motley folk who huddle together for shelter from the pitiless rain of public opinion under cover of our protecting and capacious umbrella? I daresay some of you will have read the very interesting memoirs of Benvenuto Cellini. You will call to mind a very striking incident in his life. He was about to cast a famous statue, the largest in the world. Just at the supreme moment he found that a portion of the metal he had relied upon had been abstracted. In his rage he seized upon everything in the shape of metal which came to hand, regardless of its character and value; here a massive goblet, there a golden urn or a precious work of art, together with the meanest household utensils—all were seized and flung into the melting-pot to complete the statue. Something like this is very much the case with Spiritualism; things rich and rare, and things base and mean, are all thrown into the crucible, and when the very composite statue is produced this is placed upon a pedestal to stand before all the world as the image and representation of Modern Spiritualism.

—From an Address by MR. THOMAS SHORTER in *LIGHT* for March 2nd, 1889.

"LIGHT" SUSTENTATION FUND: ITS NEEDS.

LIGHT, not being a journal run entirely on commercial lines, is now considerably dependent on this fund in view of the enormous increase in the expenses of its production. We learn that there has been a heavy falling off in this source of maintenance and are reluctantly compelled to make another appeal to our wealthier supporters.

SPIRIT CONTROL: SOME REFLECTIONS AND CRITICISMS.

BY AN UNCONVENTIONAL SITTER.

Spirit-control, as exhibited in trance or inspirational speaking, is inseparably bound up with Spiritualism. It frequently forms an inquirer's first experience of spirit manifestation, and is of all phases of mediumship the most perplexing and unsatisfactory. It is perplexing because it closely parallels certain other well-known phenomena in the domain of psychology, and it is unsatisfactory because it offers little, beyond the assertion of the medium, in proof of a controlling intelligence.

At the outset one is tempted to ask, "Is it really a spirit that has temporary possession of the medium's brain, or is it a case of auto-suggestion in which an imagined personality is endowed with appropriate details and utterances and dramatically presented as of spirit origin, just as in a dream a conversation may be carried on with a person without the dreamer being aware that he is supplying the answers to his own questions?"

In hypnosis, if it is suggested to a subject that he is a vocalist or an orator, he will immediately assume the part to the best of his ability, and he may even exhibit more talent under hypnotic influence than in the normal condition, but no one familiar with the facts would think of associating his efforts with spirit agency. If hypnotic suggestion can accomplish so much, why should we hesitate to attribute a similar power to auto-suggestion in the case of certain peculiarly sensitive persons? Then, again, we have the remarkable phenomenon of multiple personality, as evidenced by well-attested cases in medical literature, where alternating states of personality, mentality, and even moral character have been a pronounced feature in the condition of the patient—changes transcending anything observed under spirit control, and yet alienists have not found it necessary to seek an explanation in agencies external to the sufferer.

Spiritualists sometimes try to justify their belief in spirit control by pointing out that "controls" have been known to criticise their mediums, to make public little failings, or to undertake to influence them to the performance of certain acts at a specified time, but instances of this kind cannot be accepted as evidence of an independent intelligence apart from that of the medium because the same thing has been observed when multiple personality was being investigated—one personality often discussing or criticising another, or even exhibiting a marked dislike or antagonism.

Bearing these facts in mind, is it necessary to go outside the medium for an explanation of spirit-control? An inspirational address, as a rule, reflects the intelligence of the speaker—he does not display greater intellectual ability in the trance than out of it; and, even if he did, a subjective rather than a spiritualised condition would seem, as in hypnosis, to be indicated.

If we admit the possibility of spirit intervention in mental processes it at once becomes exceedingly difficult to determine what belongs to the ordinary, or everyday, mind and what to the spirit mind or intelligence. A man talking to himself or absent-mindedly scribbling upon his blotting-pad might assert that he did so under spirit influence, and his claim would appear to be quite as reasonable as that put forward by the controlled medium.

Then there is the question of spirit healing and the diagnosis of disease. This seems to be well attested so far as successful results are concerned, but it is undoubtedly a form of suggestive treatment rendered unusually potent by being associated, both in the mind of the healer and in that of the patient, with the idea of a spirit doctor. And here one would like to call attention to the significant fact that spirit doctors and advertised controls can be relied upon punctually to keep appointments, while séance-room spirits have to be tediously, and sometimes fruitlessly, waited for.

It would be of considerable interest and scientific value if persons subject to spirit control would record any particular sensations, physical or mental, that they may experience in connection with this condition. Is there any loss of consciousness or sensibility during the control, and on returning to the normal condition is there a full or only partial recollection of what has been said or done? Such information would be useful in determining the psychological significance of the phenomenon.

They that love beyond the world cannot be separated by it. Death cannot kill what never dies; nor can Souls ever be divided which love and live in the same divine principle.—
WILLIAM PENN.

"LIFE AND MATTER."

The death of Haeckel, which has led to some renewed demand for his books, should also direct attention to Sir Oliver Lodge's "Life and Matter" (Williams and Norgate), in which the materialistic philosophy of the German biologist is considered and effectually answered. It is now becoming apparent, even to the ordinary thinker, that what has chiefly led the world astray has been the half truth—the notion that because some particular idea appears to be true its opposite must necessarily be false. Haeckel found his truth in Substance, Matter. To him "the law of Substance" was the universal law, and lo, everything which related, or appeared to relate, to a spiritual universe or a spiritual idea became instantly false. Sir Oliver Lodge sees that both ideas are true, and integrates the apparently opposing truths in his philosophical scheme. Those who desire to study the question in its completeness should, after reading Haeckel, take up the work of Sir Oliver Lodge, which does not merely oppose, but also supplements, the conclusions of Haeckel, who, it may be said at once, was a very acute, but not a very comprehensive, thinker.

SUBCONSCIOUS MIND THEORIES.

Mr. A. Matthews (Balham) writes:—

The phenomena cited by "Brigadier-General" can not only be explained by the operation of the subconscious mind, but in the absence of any proof that another explanation is the correct one, the subconscious mind theory is the obvious solution.

In the first place, evidently someone in the circle must have psychic powers, even if only to a limited extent, or the phenomena would not take place. The subconscious mind is extremely suggestible and will try always to carry out suggestions which it receives, whether from discarnate intelligences or from living persons. The mere fact of sitting in a circle is already a suggestion and the subconscious mind acting on this suggestion gives communications purporting to be from some individual known to the sitters—in the present instance, "G."

It is quite possible that the messages come from "G." himself, but there is no reason to think this without clear proof. This is not an idea or mere theory, but is well known to all psychic investigators; the whole matter is exhaustively dealt with in Myers' "Human Personality."

"THE THINNING OF THE VEIL."

The "Seeker" for August contains an appreciative notice by Caroline Eccles of Mrs. Bruce Wallace's book, "The Thinning of the Veil." "There can be little doubt," says the reviewer, "that the veil between the world of the seen and the unseen, the material and the spiritual, is thinning; evidences of this are apparent on every hand, as only those who are biased and blinded by prejudice can fail to see. Amongst these evidences few can be more convincing than this undoubtedly sincere account of experiences obtained, not by forced and artificial methods, but by natural, simple evolution of psychic faculties, latent, as we are assured, in the whole race and in due season to be attained by every individual."

The appreciation is preceded, however, by a note of warning, doubtless needed in some quarters, against the unwisdom of accepting any teaching claiming to come from beyond the veil without subjecting it to the same examination by the same critical reasoning that we should apply to more ordinary teaching:—

"The temptation to put aside our reason and fall into a disposition of too credulous receptivity is perhaps one of the chief dangers to those who deal with psychic matters, while it is reasonable to believe that the human soul may not be less subject to error when it is discarnate than when it dwells within a body of flesh. And there is no more need for bated breath and an attitude of mental genuflection and prostration in approaching these spirits from beyond the veil than in our everyday association with the embodied spirits who walk amongst us in the physical world. The thought arising in your mind or mine may be no less divine in origin than those we read here, as having been received in an hour when consciousness was lifted above the level of that of every day and the senses were awakened to keener and finer faculty. For we must not forget that at every moment of our lives it is our blessed privilege to be—if we will—in closest, most intimate association with the Source and Author of all spirit."

In making these remarks the writer has in view what she regards as seeming discrepancies in the teaching of the book. But in pointing these out (and she herself suggests their explanation) she disclaims doing so in any spirit of captious criticism, "or with any failure to give deepest gratitude for the many lovely thoughts and descriptions of visions of exquisite beauty which the book contains, which bear their own testimony to their origin from the Source of all Truth and Beauty."

HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts., acknowledges with thanks the following donations: Emma, £2; A Friend, £1; Mrs. Smith, £1.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Marylebone Spiritualist Association, Ltd., 3, Vere-street, Oxford-street, W.1.—6.30, Mr. Ernest Meads.
The London Spiritualist Mission, 13, Pembroke Place, W.2.—11, Mr. Ernest Hunt; 6.30, Mr. E. W. Beard. Wednesday, September 3rd, 7.30, Mrs. Alice Jamrach.
Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Miss Ellen Conroy; 6.30, Mrs. Edith Marriott.
Walthamstow, 342, Hoe-street.—7, Mr. Jones, address and clairvoyance.
Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. F. Eveleigh. Thursday, 8, Mrs. Stenson.
Kingston-on-Thames.—Bishop's Hall, Thames-street.—6.30, Mrs. Harper, address and clairvoyance.
Lewisham.—The Priory, High-street.—6.30, Mrs. L. Harvey.
Wimbledon Spiritualist Mission, 4 & 5, Broadway.—6.30, Madame de Beaurepaire. Wednesday, 7.30, Mr. A. Vout Peters; silver collection.
Peckham.—Lausanne-road.—7, Mr. and Mrs. Connor, address and clairvoyance. Thursday, 8.15, Mrs. Mary Clempson.
Brighton.—Athenæum Hall.—11.15 and 7, Miss Mills, address and descriptions; 3, Lyceum. Wednesday, 8, public meeting, Mr. Everett.
Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle; 3, Lyceum; 6.30, Mr. Sturdy, address, and Mrs. Bloodworth, clairvoyance. September 4th, 8.15, Mrs. George.
Woolwich and Plumstead.—Perseverance Hall, Villas-rd., Plumstead.—7, Mr. Taylor Gwinn (President U.L.S.), address. Wednesday, 8, Mrs. Marriott, address and clairvoyance.
Holloway.—Grovedale Hall (near Highgate Tube Station).—11, Mr. A. W. Jones; 3, Lyceum; 7, Mrs. Crowder. Wednesday, Mr. Podmore. September 7th, 11, Mr. T. O. Todd; 7, Mr. A. Punter.
Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, address and clairvoyance, Mr. A. Vout Peters; 3, Lyceum. Monday, 7.30, great meeting, Athenæum Hall, North-street, "Messages from the Living Dead," Mr. A. Vout Peters. Inquirers' meeting, Tuesday, at 3. Thursday, 7.15, questions and clairvoyance. A hearty welcome.

Spiritualist Services are held in LONDON on Sundays as follows.

	A.M.	P.M.
*Battersea, 45, St. John's Hill, Clapham Junction ...	11-39	6-30
*Brixton, 143a, Stockwell Park Road ...		7-0
Camberwell, People's Church, Windsor Road, Denmark Hill ...	11.0	6-30
*Clapham, Reform Club, St. Luke's Road ...	11-0	7-0
Croydon, Gymnasium Hall, High Street ...	11-0	6-30
*Ealing, 5a, Uxbridge Road, Ealing Broadway ...		7-0
Forest Gate, E.L.S.A., Earlham Hall, Earlham Grove ...		7-0
*Fulham, 12, Lettice Street, Munster Road ...	11-15	7-0
Hackney, 240a, Amhurst Road ...		7-0
Harrow, Co-operative Hall, Mason's Avenue, Wealdstone ...		6-30
*Kingston, Assembly Rooms, Bishop's Hall, Thames Street ...		6-30
Lewisham, The Priory, 410, High Street ...		6-30
*Little Ilford, Third Avenue Corner, Church Road ...		6-30
London Spiritualist Mission, 13, Pembroke Place, Bayswater, W. ...	11-0	6-30
*Manor Park Spiritual Church, Shrewsbury Road ...	11-0	6-30
Marylebone, 3, Vere-street, Oxford-street, W.1. ...		6-30
*Peckham, Lausanne Hall, Lausanne Road ...	11-30	7-0
*Plaistow, Spiritualists' Hall, Braemar Road ...		6-30
*Plumstead, Perseverance Hall, Villas Road ...		7-0
Richmond, Castle Assembly Rooms ...		7-0
*Stratford, Idmiston Road, Forest Lane ...		7-0
*Tottenham, "The Chestnuts," 684, High Road ...		7-0
*Upper Holloway, Grovedale Hall, Grovedale Road ...	11-15	7-0
*Wimbledon, 4 and 5, Broadway ...		6-30
*Lyceum (Spiritualists' Sunday School) at 3 p.m.		

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